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ABSTRACT

This curriculum module for students in grades 7-12 focuses on the subject of tolerance. The lessons provide students with opportunities to develop knowledge about issues and events of intergroup relations, increase student awareness of the dynamics of intolerance, and help students build a framework for developing their thinking about these issues. Divided into six sections, section 1, "Teacher to Teacher," provides: (1) "Invitation and Challenge"; (2) "Sample Parent Letter"; and (3) "President Bill Clinton, 'The United Nations and the United States.'" Section 2, "The Power of Language," includes: (1) "Language as Message"; (2) "Symbols as Message"; and (3) "Music as Message." Section 3, "The Tolerance Spectrum," contains: (1) "Measuring Intolerance"; (2) "Dialogue: Teens and Police"; (3) "Retard"; and (4) "Beyond Tolerance." Section 4, "The United Nations and Rights," includes: (1) "The Charter of the United Nations"; (2) "Human Rights and Respect"; and (3) "Conditions of Restivek Children in Haiti." Section 4, "Taking Action," contains: (1) "Women"; (2) "500 Years Since Columbus"; (3) "A School Campaign To Eliminate Racism"; and (4) "Old Enemies/New Friends." Section 5, "Reflections on Personal Change," includes: (1) "My Diary"; and (2) "Tolerance Pledge." A resource section and an evaluation section are included. (EH)

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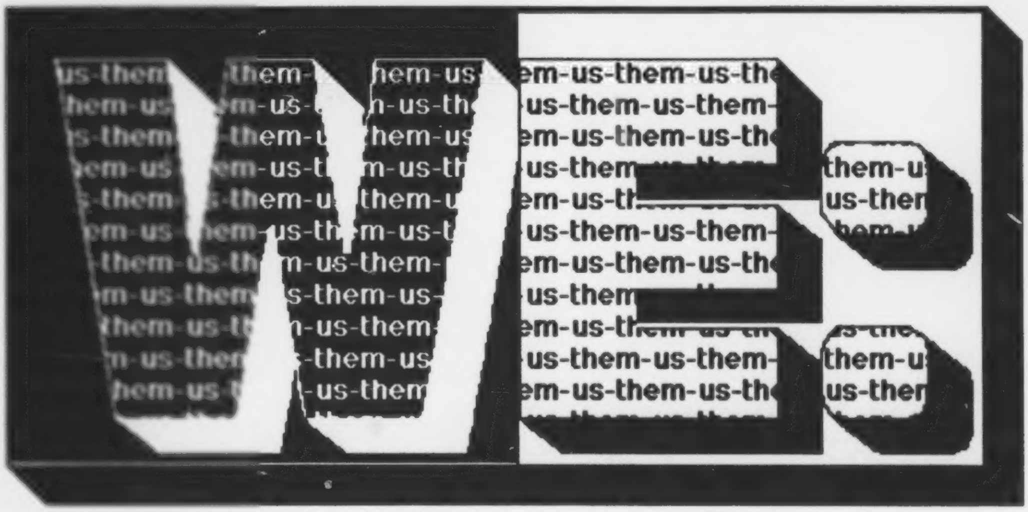
LESSONS ON EQUAL WORTH AND DIGNITY



THE UNITED NATIONS AND HUMAN RIGHTS

GRADES 7-12

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
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Ken Simon

with

Walter Enloe, Kay Gregory, Mary Eileen Sorenson

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Educating
for
Peace
Project

United Nations Association
of the United States of America

United Nations Association
of Minnesota

United Nations Association of the United States of America (UNA-USA)

The United Nations Association of the United States of America is a national organization dedicated to strengthening the U.N. system and to enhancing U.S. participation in international institutions. UNA-USA carries out its action agenda through a unique combination of public outreach, policy analysis, and international dialogue.

UNA-USA is a leading center of policy research on the United Nations and global issues, such as environment, security, narcotics, development and human rights. It carries out high-level dialogues with scholars and government officials from many parts of the world in order to identify fresh ideas and areas of potential cooperation. Through a series of programs, UNA-USA brings together leaders of business, Congress, and the U.N. community for discussions of pressing problems on the international agenda.

With a growing nationwide network of chapter, divisions and affiliated organizations, UNA-USA reaches a broad cross-section of the American public. The Association provides information and educational services on the work of the U.N. and on other global issues for students, scholars, Congress, business leaders, and the media. Each year it coordinates the observance of U.N. Day (October 24) in hundreds of communities across the nation and Model U.N. programs for tens of thousands of high school and college students.

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WE:

LESSONS ON EQUAL WORTH AND DIGNITY, THE UNITED NATIONS, AND HUMAN RIGHTS

Grades 7-12

Ken Simon

with
Walter Enloe, Kay Gregory, Mary Eileen Sorenson

Special Assistance from
Zara Kinnunen and Loren Evenrud

Acknowledgements: The United Nations Association of Minnesota and the United Nations Association-USA wish to acknowledge support of the Otto Bremer Foundation and the Carl A Weyerhaeuser Family Foundation

THE UNA-USA EDUCATING FOR PEACE PROJECT

The *Educating for Peace Project* is a national program for curriculum development and teacher training administered by the United Nations Association of the USA in cooperation with national organizations in the UNA-USA Council of Organizations and our local chapters and divisions. The project was initiated in 1990 to respond to an urgent and increasing national demand for classroom materials and educational tools about the United Nations and its work.

Currently, the *Educating for Peace Project* has five curriculum modules for upper elementary, middle, and secondary levels available for purchase. They are: *A Child's Right: A Safe and Secure World* ($16.95), *The United Nations: A Right to Rights* ($6.95), *The United Nations: A Right to Education* ($6.95), *WE: Lessons on Equal Worth and Dignity, The United Nations and Human Rights* ($16.95), and *Understanding the United Nations* ($10.00). Presently, three other modules for grades 7-12 are in development on U.N.-related subjects - the U.N.'s work on **environment and development**, on **women's issues**, and **peacemaking in Southeast Asia**. These modules are scheduled to appear in the fall of 1993. And, finally, a lower elementary curriculum about the United Nations is near completion and is scheduled to be available early in the new year.

The *Educating for Peace Project* is a collaborative effort involving the UNA of Iowa, UNA of Minnesota and the Seattle Chapter of UNA-USA under the direction of UNA-USA headquarters in New York. The project brings together classroom teachers with other education professionals to develop and test the curriculum materials. The objective is to create the most useful classroom tools on these difficult and complex subjects. In addition, the project supports the teachers directly involved in the project's curriculum development to enable them to share their work within the education profession through teacher training opportunities and presentation at national professional meetings.

Support for the *Educating for Peace Project* has been provided by The *United States Institute of Peace*, the *Longview Foundation*, the *Weyerhaeuser Family Foundation* and the *Bremer Foundation*. For more information about the Project contact:

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INTRODUCTION

Welcome to WE: Lessons on Equal Worth and Dignity, the United Nations and Human Rights, a curriculum module on the theme of tolerance for grades 7-12.

The lessons provide opportunities for students to develop knowledge about issues and events of intergroup relations, increase student awareness of the dynamics of intolerance, and help students build a framework for developing their thinking about these issues.

In the **Teacher to Teacher Section,** there is a special invitation for all of us as teachers to reflect on our own committment to creating and maintaining a classroom that is a safe place for students to discuss issues of tolerance both on a personal as well as community level, whether local or global. There is also a challenge to us as educators that all viewpoints are addressed and heard, and that students be free to express their own thoughts and feelings in a respectful and caring atmosphere.

Also in this section, is a sample **Letter to Parents**, inviting them to be partners in looking at the issues of tolerance in the students' environments and beyond. Finally, there is a statement by President Bill Clinton, stating his administration's commitment to human rights and his vision of partnership with the United Nations in addressing national and international issues.

In Section I, **The Power of Language,** students explore the challenges of defining tolerance, and reflect on the positive and negative power of words and symbols. This section is especially helpful in having students reflect on their own experiences in school, neighborhood, or among their peers. In Section II, **The Tolerance Spectrum,** students look very carefully how hurtful intolerance is, both in their own personal and school environments as well as on a global level. They do this through the study of Milton J. Bennett's scale on ethnocentric and ethnorelative stages, using a variety of experiences that include teen-police relations, racism, and the rights of people with disabilities. In the final lesson, students begin to identify and practice ways to move from a merely tolerant attitude to a more respectful one.

In Section III, **The United Nations and Rights,** the students look at what an international organization has said and done about dignity, respect and human rights on a global scale. This section has a special lesson on the forgotten children of Haiti. In Section IV, **Taking Action,** students study issues of respect in their school, and on the national and international levels. In Section V, **Reflections on Personal Change,** they reflect on how they, individually can change when intolerance appears in their own lives, or in their community, nation, or world. The final Section has a list of **Selected Resources**, with special attention to materials on the United Nations.

As Curriculum Coordinator of the Educating for Peace Project, I would like to thank teacher-authors, Ken Simon, St. Paul Academy, Kay Gregory, Minneapolis Public Schools, and Walter Enloe, Institute of International Studies and Programs, University of Minnesota, for their challenging and poignant lessons. As primary writer, Ken, translated the writing team's vision into a curriculum. A special thank you to members of that team, Minneapolis Public School teachers Dorothy Hoffman and Susan Gonzalez.

We also appreciate the efforts of teacher-writer, RoAnne Elliott, Minneapolis Public Schools, whose elementary module WE: Lessons on Equal Worth and Dignity, the United Nations and Human Rights, was our model, and from which we adapted several lessons. Loren Evenrude, Minneapolis Park Police, and Zara Kinnunen, University of Minnesota, School of Law were very helpful in developing Lesson 5 and Lesson 10 respectively.

Special appreciation go to the following who made the completion of this project possible. Intern Chris Obst, the United Nations Association of Minnesota, and Jim Muldoon of UNA-USA provided leadership and support in the fundraising for and the production of the module.

Special thanks to the Otto Bremer Foundation and the Weyerhaeuser Family Foundation for providing grant money to produce the curriculum.

Mary Eileen Sorenson, Curriculum Coordinator, Educating for Peace Project

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TEACHER TO TEACHER SECTION

"Now let me suggest first that if we are to have peace on earth, our loyalties must become ecumenical rather than sectional...must transcend our race, our tribe, our class, and our nation..."

Martin Luther King, Jr.
Christmas Eve Sermon, 1967

Invitation and Challenge

Perhaps the greatest question of the twentieth century was asked by Rodney King in the wake of the 1992 riots in Los Angeles. **Can we all get along?**

Though seemingly simple, this question is at the heart of living in a complex and diverse society. How we, as individuals and community members, choose to respond to this question will impact on the ability of our future generations to survive and thrive.

This curriculum on tolerance, is designed to help teachers begin a dialogue with their students on **how we can all get along.** This curriculum was written with the following ideas in mind:

- What tolerance is really about is our relationships with ourselves and others. For tolerance to have meaning for students, they need to learn **how** to build healthy relationships with themselves, other individuals and with other communities or groups.

- Tolerance is more than an idea to be articulated. It is seen, heard and felt. A warm handshake, gentle laughter, or a soothing voice can all be signs of tolerance. We must provide our students with a full range of experiences to understand tolerant behavior.

- Students need to understand how tolerance operates in their own corner of the world as well as across the globe. American students are well equipped to talk about religious intolerance in Iran or race riots in Los Angeles. But understanding how tolerance and intolerance works in their school and community is often difficult and uncomfortable for both teacher and students.

  Yet, it is those experiences which are closest to us which provide the most salient learning opportunities for our students. It is also through those experiences in our school and community which provide the basis for understanding how tolerance and intolerance operates in far away places.

- Tolerance is a complex and often confusing idea. Should we be tolerant of drug dealers on school property or ideas which spread intolerance and hatred of another religious group? To wade through the confusion, students need time for personal reflection. Personal reflection encourages students to question and seek deeper meanings.

- True understanding of tolerance and respect for others is an emotional and intellectual endeavor. Students must understand and experience the emotions associated with tolerant and intolerant behaviors (what it feels like to be a perpetrator as well as a victim). To accomplish this, students will not only examine their own feelings as well as those of others.

- The goal of tolerance education is to promote positive social action. Students must be given opportunities to act on their beliefs. We encourage students to become activists for tolerance in their homes, classrooms, communities and world.

- Tolerance is a special skill needed for a healthy democracy. The skills needed to effectively operate within a democracy are the same skills needed for tolerant action.

  Consensus building, cooperative and collaborative effort, and peaceful conflict resolution are essential skills for all students. Students must experience these skills through activities, simulations, and projects within their school and communities.

- Students learn the skills associated with tolerance best when they are actively engaged in the material. In this curriculum we promote the use of role play, collaborative research and decision-making, debate, and other interactive learning techniques.

  For tolerance to be a significant part of any student, the medium for delivering the message must be consistent with the message.

This curriculum is the result of a collaborative effort from many teachers who, over the years, have modelled the educational practices shared in this module.

"To be tolerant
is to believe in the diversity among us
as a life enriching possibility for each of us."
RoAnne Elliot

Dear Parents

Your son or daughter is about to begin a curriculum entitled **We: Lessons on Equal Worth and Dignity, the United Nations and Human Rights**. The purpose of the materials is to inform and give students the opportunity to think about and discuss tolerance, freedom, and rights in a way that is relevant to their own experience.

The primary focus of the curriculum is, however, an exploration of tolerance and intolerance. The topic is looked at historically as well as relative to issues current today. It is also looked at from a very personal level, with activities designed to help students assess how issues of tolerance or intolerance affect them personally. This focus will take students into territory possibly never before entered in the classroom.

In asking your understanding and support of this curriculum it is important to know that its goal is not one of indoctrination or support of one value or attitude over another. To be tolerant does not suggest the identification with, or condoning of, another belief or lifestyle, but rather **to recognize and respect other's beliefs, practices, etc. without necessarily agreeing or sympathizing**. The curriculum will allow students to clarify, vocalize, and discuss their own thinking as well as hear the thinking of their classmates on a variety of issues related to tolerance/intolerance. We invite you to keep apprised of the issues being discussed in the classroom so that they can also be discussed at home and so that students can learn how you, the most important adults in their lives, think relative to them.

Please feel free to ask any questions you may have about the unit at its beginning and throughout its course. Clear communication between parent, student, and school is necessary to ensure the success of this study. Thank you, in advance, for your interest and support.

STATEMENT BY GOVERNOR BILL CLINTON
TO
THE UNITED NATIONS ASSOCIATION OF THE USA
(UNA-USA)

The world stands on the brink of an era of unprecedented opportunity, a time when the nations of the world can begin to realize the goals of collective security, sustainable development, and respect for human rights which inspired the creation of the United Nations 47 years ago in San Francisco. The vision of Franklin Roosevelt, Harry Truman, and Winston Churchill was postponed by more than four decades of the cold war, when the U.N. too often sank to ugly name calling and mean-spirited resolutions such as that equating Zionism with racism. Yet as the world has undergone dramatic change with the collapse of Soviet communism, so too has the United Nations.

Once again the U.N. is poised to be an instrument for positive change in a disorderly world. Without leadership in Washington, D.C., however, the opportunity to reinvigorate the U.N. could well be lost. We must do more than talk about a new world order; we must seize the opportunities before us. We have seen too many cases in the past twelve years where the American President has made a strong statement of support for the United Nations in a speech to the General Assembly and then failed to follow up with concrete actions. If the United Nations is to realize its full potential, it will need stronger political leadership from the United States in crises like Bosnia--and a greater willingness to pay our fair share of the costs--than we have seen from Republican administrations during these last twelve years.

The first step to reasserting global leadership must be to revitalize our domestic economy and to unite all of our fellow citizens behind a common sense of purpose. Without this economic and social foundation, we cannot hope to sustain our global interests and principles. A growing economy, in turn, will depend on growing markets abroad for our products, crops, and services. In helping the U.N. bring stability, social justice, and sustainable development to troubled regions of the world, we will be helping to build our markets and to promote commerce. Turmoil--whether in Eastern Europe, the former Soviet Union, Africa, the Middle East, Asia, or Central America--can affect the prospects for jobs and economic growth here at home.

So as I have said before, it is time that we paid our debts to the U.N. And we should demand the same of other member states. Despite repeated promises, our nation has failed to meet these fundamental treaty obligations or to persuade smaller debtors to do so. While meeting our obligations in full, I would also seek deep structural reform in the way the U.N. is managed and a fairer apportionment of U.N. peacekeeping costs. The U.S. peacekeeping assessment should be reduced from 30.4 percent to 25 percent, our share of other U.N. expenses.

Effective multilateral approaches are in the American national interest. By sharing the burdens with other countries--through the U.N. and in other ways--we can save both lives and money. The key is to give the U.N. the tools to move in quickly to defuse tensions before they escalate. We should explore the possibility of creating a stand-by voluntary U.N. rapid deployment force to deter aggression against small states and to protect humanitarian relief shipments. We should bolster the U.N.'s capabilities for monitoring curbs on the spread of nuclear and chemical weapons, and the missiles used to deliver them.

When multilateral approaches are unavailable or unwise, a Clinton administration would not hesitate to take the steps necessary to protect our global interests and principles. A strong U.N. cannot substitute for a strong national defense and foreign policy. We will act together when we can; on our own when we must.

In the post-cold war era, we should redefine our strategic concepts to encompass protection of the environment and human rights. Pollution and repression do not respect national boundaries, so we cannot indefinitely sustain our ecology or our values unilaterally. By coddling communist dictators in Beijing and holding out against global environmental cooperation at the Rio earth summit, the Bush administration has failed to maintain America's proud tradition of leadership in protecting global human rights and environmental standards. We can, and will, do better.

Further, the protection of the environment--as well as the daunting challenges of development, human rights, refugees, and world health--are all related to the vital issue of global population. This country once boasted a long and proud tradition as the world's foremost supporter of the U.N. Population Fund, an agency which provides health care to women and infants and population information and assistance to needy families throughout the developing world. As our nation's Representative to the U.N. some 20 years ago, George Bush supported that tradition and called for strong support of that fund, recognizing that untenable population growth perpetuates the vicious cycle of poverty and dependency that oppresses a large number of the world's people. But the Reagan administration withdrew all U.S. funding for this important U.N. agency. And the Bush administration has done the same. I believe that this represents neither the will of the American people nor the desire of the global community.

I do not believe those who say that the American people are turning inward, eager to retreat from our global responsibilities. What I hear across the country is a yearning for a principled, coherent, and consistent foreign policy that reflects our historic democratic and humanitarian values. These principles, set forth eloquently in the Preamble of the U.N. Charter, would help guide a Clinton administration's vision and practice of global partnership. Such a foreign policy would not only reflect our national ideals but serve our national interests.

September 1992

SECTION I

THE POWER OF LANGUAGE

"Remember the American Indian is a proud race. We are not mascots. We are not unfeeling objects to be held up to ridicule to an ignorant bunch of sports fans. We are human beings with dreams, with goals, and ambition. Being used as a sporting mascot is not one of these goals"

Tim Giago (Nanwica Kciji)
Lakota Times
September 25, 1991

Lesson 1

Language as Message

"Can we all get along?"

Rodney King
Los Angeles Riots, 1992

Objectives

Students will be able to:

- define tolerance in their own words.
- role play behavior that reflects tolerant and intolerant attitudes.
- reflect on how issues of tolerance affect their own lives.
- recognize the impact of body language and non-verbal communication.

Materials

- Dictionaries
- Handout 1A, **Scenarios**
- Handout 1B, **United Nations Speaks**
- Large Butcher Block Paper
- Journals
- Background information on United Nations, Lesson 9

Time 1 to 2 class periods

Learning Sequence

1. Place the word *tolerance/tolerant* on the board. Ask students to write a sentence using tolerance or tolerant to describe something about themselves. Have the students begin the sentence with *I am*. Have students keep their sentences to be used later.

2. Explain to students that the class will be examining the issue of tolerance, as it applies to our daily lives, community, national, and international affairs.

3. Tell students, before deciding on a definition for tolerance they will role play some situations where tolerance is an important issue. Divide students into groups of four. Assign each group one of the scenarios from Handout 1A.

Tell students that body language or the non-verbal part of their presentation is just as important as the verbal.

The scenarios are designed for two people. Each group should present two interpretations of the scenario, one which expresses *tolerance* and one which expresses the opposite, *intolerance*.

4. Have the students work together on preparing their presentations for the class.

5. Students present their scenarios to the entire class. As the students watch the group presentations, have them take notes on the following questions:

A. What does *tolerance/intolerance* look like? (Focus on the body language)
B. What does *tolerance/intolerance* sound like? (Focus on the language used and tone of the voice)

5. As a class, have students create a common list, of characteristics that reveal the "sounds" and "looks" of tolerance; the" sounds" and "looks" of intolerance.

6. In their groups, have each group write a definition of tolerance and create a list of synonyms. Have them write their definition on large butcher block paper or on the board.

7. Once students have created their own definitions, have them check a dictionary and discuss the differences and similarities between their definitions and the dictionary.

8. Distribute Handout 1B to the groups. Have them read and compare the United Nations statements on tolerance to their definitions.

9. (Optional) Have students create a scenario from their school/neighborhood that reflects intolerant behavior changed to tolerant. Encourage them to incorporate the material from #6-8 above.

10. As a class, discuss some issues that might have come up during the role play sessions:

- Why do we sometimes have problems dealing with people different than ourselves?
- From your own experiences, what have you learned from people who are different from you? What are some other ways to learn about people who are different from you? Which way have you found works best for you in breaking down intolerance?
- To what degree does communication affect your understanding and appreciation of others? Give examples.
- Should we be tolerant of all people in every situation? Examples: a waitperson who is rude to you, a member of a white supremacist group?
- How might we distinguish between situations where we must be tolerant and situations where it might be appropriate to be intolerant?

11. Have students use a notebook to create a journal. Designate a section and label, **My Diary,** which will be used for personal reflection after each lesson. For this lesson, have students use the following format to reflect and write on tolerance:

1. Describe a specific incident in my day that relates to tolerant/intolerant behavior.
2. What I did:
3. What I wish I had done differently:
4. Why I did what I did:
5. What I hope to do next time:

Resources

* Copies of documents referenced in Handout 1B, can be obtained from the United Nations Sales Section, Room DC-853, Department 701, New York, New York, 10017, 212-963-8302

* Jim Muldoon, Model U.N. and Youth Programs, UNA-USA, 485 5th Av, New York, New York, 10017-6104, 212-697-3232

Handout 1A

Scenarios

1. **Roles:** a store owner and a customer in the store who speaks a different language. The customer walks into a store and tries to ask the owner for some merchandise. She knows very little English and struggles to describe what she needs.

2. **Roles:** an office manager and one of her employees. The employee comes to the office manager to tell her that he is a Muslim and would like two five minute breaks during the day in order to pray. The employee would also like to use the manager's office because it is the only private space in the office.

3. **Roles:** a woman and a man. The woman enters a formerly private men's card room at a country club. She is the first woman to enter after the club changed its rules and allowed women in the room.

4. **Roles:** two students, one able bodied and the other in a wheelchair. A student in a wheelchair is trying to get into a school building which does not have wheel chair access. Another student is behind her waiting to get into the building.

5. **Roles:** two students at a university. One is European American and the other is African American. The two students are made roommates at a university. Both students have had limited contact with people of the other race.

Handout 1B

THE UNITED NATIONS SPEAKS TO US

Article 1 from the *U.N. Convention on the Elimination of All Forms of Racial Discrimination*, 1965:

Racial discrimination shall mean any distinction, exclusion, restriction or preference based on race, color, descent or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life.

Article 2 from the *Convention on the Rights of the Child*:

1. States Parties **shall respect and ensure the rights set forth in this Convention without discrimination of any kind**, irrespective of the child's or his or her parent's or legal guardian's race, color, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other status.

2. States Parties shall take all appropriate measures **to ensure that that child is protected against all forms of discrimination or punishment** on the basis of status, activities, expressed opinions, or beliefs of the child's parent, legal guardians, or family members.

Article 1 from *The Universal Declaration of Human Rights*:

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 1 from the *Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief*:

1. Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have a religion or whatever belief of choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching.

Article 1 from the *Declaration on the Elimination of Discrimination Against Women*:

Discrimination against women, denying or limiting as it does their equality of rights with men, is fundamentally unjust and constitutes an offense against human dignity.

Lesson 2

Symbols As Message

"We can run from each other, but we cannot escape each other.
Knock down the fences that divide. Tear down the walls that imprision.
Reach out: Freedom lies just on the other side."

Thurgood Marshall, Supreme Court Justice

Objectives

Students will be able to:

- discuss and analyze the power of a symbol, cross burning, in expressing intolerance.
- relate the incident to local, national and international law.
- prepare arguments for or against the Supreme Court decision.
- present arguments and rebuttals for their assigned viewpoint.

Materials

- Handout 2A, **St. Paul Cross Burning Incident**
- Handout 2B, **The United Nations Speaks to Us**
- Handout 2C, **First Amendment**
- Handout 2D, **Supreme Court Arguments**
- Journals
- Background information on the United Nations, Lesson 9

Time 2-3 class periods

Learning Sequence

1. Put a large cross on the board. Ask students what comes to mind when they see that cross. Other questions for students:

- Ask students why that cross is so familiar in our society.
- Is this symbol more powerful to some people and not others in our society?
- To what degree does the meaning of this symbol change if it was on fire? How and why?
- Brainstorm other symbols that are powerful signs. (Examples: swastika, peace sign, eagle feather, tomahawk chop, gang symbols etc)

2. Give students handout 2A, which describes the Saint Paul cross-burning incident, and contains the Saint Paul Hate Crime ordinance. Put students into four to six groups-have each group answer the same questions:

1. What are the issues relating to tolerance/intolerance in this case?

2. Why did St. Paul adopt this law?
3. What are the arguments for and against adopting this ordinance? How would you have voted?
4. To what degree does the burning cross constitute the "threat of harm, violence, contempt or hatred on the basis of race, color, creed, religion or gender..."?
5. Is a burning cross like "words that never hurt me" **or** a weapon in the hands of a perpetrator?
6. Is the ordinance an effective way to deal with intolerant behavior? Is the legal system an effective place to deal with intolerance?

3. Distribute Handout 2B. In their groups, have students read and discuss in what way the St. Paul incident and ordinance reflect international standards on human rights.

4. Distribute Handout 2C. In their groups, have students read and discuss what First Amendment issues are involved with the St Paul ordinance? Is there a conflict between the ordinance and the First Amendment?

5. Explain to the students that the St. Paul case went to the United States Supreme Court, which ruled the St. Paul ordinance unconstitutional because it violates the defendent's right to freedom of expression.

Ask each group if they agree or disagree with the Supreme Court decision? Explain!

6. Prepare students in the following way for a debate: Assign each group a position to take in the debate-either supporting the Supreme Court decision or opposing it.

Distribute Handout 2D, which will give them information on the court arguments. Give each group enough time to prepare arguments. Each group should also choose a representative to present an opening argument.

7. The debate. Form an inner circle of chairs (4-6 depending on the number of groups) in the classroom-one for each representative of the group.

Have all other students sit on the outside and take notes of the opposition's arguments.

Have each representative present their argument-alternating between those for the decision and those against.

8. For the second round allow students to exchange seats with representatives of their group to argue rebuttal process. Allow this to continue, giving all students an opportunity to participate in the debate.

9. Discuss with students the main points of each argument. Ask students how this

issue relates to tolerance.

Remind students to continue to record each day their self observation in journal section, **My Diary,** in the following format:

1. Describe a specific incident related to symbols and tolerance/intolerance.
2. What I did:
3. What I wish I had done differently:
4. Why I did what I did:
5. What I hope to do next time

Extended Activities

- Have students write to the Mayor and community leaders and share their beliefs about the issue.
- Have students prepare a law which might meet the requirements of the Supreme Court decision.
- Research St. Paul event that created ordinance.
- Research and report on controversy surrounding the use of Indian symbols as school mascots.

Resources

- "Religious Intolerance", Lesson 8 in WE: Lessons on Equal Worth and Dignity, the United Nations and Human Rights, by RoAnne Elliott, UNA-MN, 1929 S 5th St, Minneapolis, MN, 55454, 612-333-2824.
- The American Indian and the Media, publication of the American Indian Media Image Task Force, distributed by The National Conference of Christians and Jews, Minnesota/Dakota Region, 100 N. 6th St, #531-B, Minneapolis, MN, 55403, 612-303-5365.
- Copies of documents referenced in Handout 2B, can be obtained from the United Nations Sales Section, Room DC-853, Department 701, New York, New York, 10017, 212-963-8302
- Jim Muldoon, Model U.N. and Youth Programs, UNA-USA, 485 5th Ave, New York, New York, 10017-6104, 212-697-3232

Handout 2A

ST. PAUL CROSSBURNING INCIDENT

A young man was arrested for participating in burning a cross inside the fenced yard of a black family's home in St. Paul, MN. The arrest was based on the following law passed by the St. Paul city council.

CODE OF ORDINANACES: CITY OF SAINT PAUL
TITLE XXVIII MISCELLANEOUS OFFENCES

Chapter 292: Offenses Directed to Religious Beliefs, Racial Origins and Gender

Sec. 292.03 Religious, racial or gender-based vandalism.

Whoever intentionally defaces or damages, without the consent of the owner or lawful possessor, any public or private property, including, but not limited to, property used for religious, educational, residential, memorial, charitable or cemetery purposes or for assembly by persons of a particular race, color, creed, religion or gender, by placing thereon a symbol, object, appellation, characterization or graffiti, including, but not limited to, a burning cross or Nazi swastika, which is reasonably understood as communicating threats of harm, violence, contempt or hatred on the basis of race, color, creed, religion or gender commits religious, racial or gender-based vandalism and shall be guilty of a misdemeanor.(Ord. No. 17721)

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Handout 2C

FIRST AMENDMENT TO THE UNITED STATES CONSTITUTION

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

Handout 2B

THE UNITED NATIONS SPEAKS TO US

Excerpts from *The Universal Declaration of Human Rights*:

Article 2. Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Article 12. No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honor and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 19. Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

The following articles are taken from the *Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief*:

Article 4

1. All States shall take effective measures to prevent and eliminate discrimination on the grounds of religion or belief in the recognition, exercise and enjoyment of human rights and fundamental freedoms in all fields of civil, economic, political, social and cultural life.

2. All States shall make all efforts to enact or rescind legislation where necessary to prohibit any such discrimination, and to take all appropriate measures to combat intolerance on the grounds of religion or other beliefs in this matter.

Article 5

1. The parents or, as the case may be, the legal guardians of the child have the right to organize the life within the family in accordance with their religion or belief and bearing in mind the moral education in which they believe the child should be brought up.

2. Every child shall enjoy the right to have access to education in the matter of religion or belief in accordance with the wishes of his parents or, as the case may be, legal guardians, and shall not be compelled to receive teaching on religion or belief against the wishes of his parents or legal guardians, the best interests of the child being the guiding principle.

3. The child shall be protected from any form of discrimination on the grounds of religion or belief. He shall be brought up in a spirit of understanding, tolerance, friendship among peoples, peace and universal brotherhood, respect for freedom of religion or belief of others, and in full consciousness that his energy and talents should be devoted to the service of his fellow men.

4. In the case of a child who is not under the care either of his parents or of legal guardians, due account shall be taken of their expressed wishes or of any other proof of their wishes in the matter of religion or belief, the best interests of the child being the guiding principle.

5. Practices of a religion or beliefs in which a child is brought up must not be injurious to his physical or mental health or to his full development, taking into account article 1, paragraph 3, of the present Declaration.

Article 6

In accordance with article 1 of the present Declaration, and subject to the provisions of article 1, paragraph 3, the right to freedom of thought, conscience, religion or belief shall include, *inter alia*, the following freedoms:

(a) To worship or assemble in connexion with a religion or belief, and to establish and maintain places for these purposes;

(b) To establish and maintain appropriate charitable or humanitarian institutions;

(c) To make, acquire and use to an adequate extent the necessary articles and materials related to the rites or customs of a religion or belief;

(d) To write, issue and disseminate relevant publications in these areas;

(e) To teach a religion or belief in places suitable for these purposes;

(f) To solicit and receive voluntary financial and other contributions from individuals and institutions;

(g) To train, appoint, elect or designate by succession appropriate leaders called for by the requirements and standards of any religion or belief;

(h) To observe days of rest and to celebrate holidays and ceremonies in accordance with the precepts of one's religion or belief;

(i) To establish and maintain communications with individuals and communities in matters of religion and belief at the national and international levels.

Handout 2D

SUPREME COURT ARGUMENTS

The United States
Law Week

Supreme Court
Proceedings

December 10, 1991 • THE BUREAU OF NATIONAL AFFAIRS, INC., WASHINGTON, D.C. • Volume 60, No. 2

ARGUMENTS BEFORE THE COURT

Criminal Law and Procedure

Disorderly conduct; cross burning; First Amendment

A cross burning ignited oral argument in the U.S. Supreme Court Dec. 4 on the limits of the First Amendment's protection of bias-motivated expressive conduct. The attorney for the minor charged with the deed contended that the St. Paul, Minn., hate-crimes ordinance being enforced here is facially overbroad and vague. Counsel for the city argued that the ordinance, as judicially construed to apply only to "fighting words" and conduct "likely to provoke imminent lawless action," is constitutional. *(R.A.V. v. St. Paul, Minn.*, No. 90-7675)

The city alleged that the minor participated in burning a cross inside the fenced yard of a black family's home. It charged the minor with violating an ordinance that provides: "Whoever places on public or private property a symbol, object, appellation, characterization or graffiti, including but not limited to, a burning cross or Nazi swastika, which one knows or has reasonable grounds to know arouses anger, alarm, or resentment in others on the basis of race, color, creed, religion, or gender commits disorderly conduct and shall be guilty of a misdemeanor." The trial court dismissed the charge prior to trial on the ground that the ordinance censors expressive conduct in violation of the First Amendment.

The Minnesota Supreme Court reversed. "Burning a cross in the yard of an African American family's home is deplorable conduct that the city may without question prohibit," it declared. "The burning cross is itself an unmistakable symbol of violence and hatred based on virulent notions of racial supremacy. It is the responsibility, even the obligation, of diverse communities to confront such notions in whatever form they appear," it added.

The court explained that the overbreadth doctrine permits one whose conduct violates a statute to argue that the statute is facially invalid because its prohibitory sweep may include First Amendment-protected activity. It observed that the U.S. Supreme Court in *Texas v. Johnson*, 491 U.S. 397, 57 LW 4770 (1989), which threw out a prosecution for flag-burning under the Texas "desecration of venerated objects" statute, faulted the state for assuming "that every expression of a provocative idea will incite a riot," rather than examining the actual circumstances surrounding such expression. However, the Minnesota court emphasized, *Johnson* did not undermine the states' authority to prohibit expressive conduct "likely to provoke imminent lawless action," *Brandenburg v. Ohio*, 395 U.S. 444 (1969), or constituting "fighting words" that "by their very utterance inflict injury or tend to incite an immediate breach of the peace," *Chaplinsky v. New Hampshire*, 315 U.S. 568 (1942).

Unlike the Texas statute, the court said, the ordinance here does not assume on its face that any cross burning is subject to prosecution. Rather, it "censors only those displays that one knows or should know will create anger, alarm, or resentment based on racial, ethnic, gender, or religious bias." The court said this limiting language may be construed to apply only to expressive activity amounting to "fighting words" or incitements to "imminent lawless action." So construed, the law is not overbroad, it held. 59 LW 2453.

Immediate Breach of the Peace

Arguing on behalf of the minor, Edward J. Cleary, of St. Paul, told the court that this case raises the question "whether there is room for freedom of thought that we hate." He described the minor's conduct as "reprehensible and abhorrent." He said his object was not to defend it, but to review the Minnesota Supreme Court's interpretation of the hate crimes ordinance. He contended that, even under that court's narrowing construction, the ordinance remains overbroad and vague.

If we thought that the Minnesota court construed the statute to prohibit only that expression encompassed by *Chaplinsky* and *Brandenburg*, would you still be here? Justice O'Connor asked.

Cleary replied that he would still object to such a construction. He said the broad language of the ordinance, combined with the decision's language, leaves the possibility of enforcement based on an "offensiveness" standard. He said prohibition of expressive conduct is permissible only under an immediate breach of the peace standard.

Isn't one of your complaints that the ordinance only punishes some fighting words and not others? Chief Justice Rehnquist inquired.

Cleary agreed. He said the ordinance picks on certain messages in a "paternalistic" fashion that raises the real possibility of the government signaling its disagreement with a particular type of opinion. The danger of this kind of law is that it is viewpoint-discriminatory and may lead to selective enforcement, he said. Another community could target the Star of David in an ordinance and leave it to the police to decide whether its display meets the *Chaplinsky* standard in a given instance, he suggested.

What test do you propose for fighting words that can be proscribed? Justice Kennedy asked.

Cleary replied that the "immediate breach of the peace" standard of *Chaplinsky* is satisfactory. However, he said other language in that decision, including references to "words that injure," fails to satisfy the specificity standard of *Kolender v. Lawson*, 461 U.S. 352 (1983).

An Hour of Danger

Cleary said cases like this one present an "hour of danger" for the First Amendment. Many groups representing the victims of similar conduct would like, with good intentions, to encroach upon its protections, he

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asserted. But he urged the court to resist such efforts in order to preserve free speech.

Justice Scalia asked whether *Chaplinsky* would afford more latitude to expressive conduct in a Quaker community, whose pacifistic members would be less prone to violent response to fighting words. In other words, does *Chaplinsky* create a "reasonable man" standard? he asked.

Cleary answered that a reasonable man standard would be more susceptible of administration than the "inflict injury" standard of *Chaplinsky*. However, he added, the Minnesota Supreme Court said that swastikas and burning crosses are always harmful.

Can't we have fighting words per se, i.e., ones that are likely to provoke a reasonable man in ordinary circumstances? Are Quakers entitled to no protection? Scalia asked.

Cleary replied that the danger of such an approach is that it could lead to the total ban of certain expression. He also noted that the cross burning here could have been prosecuted under other laws.

A Fighting Words Case

Ramsey County Attorney Thomas J. Foley argued on behalf of the city. "The First Amendment was never intended to protect an individual who burns a cross in the middle of the night in the fenced yard of an African-American's home," he said. He contended that the St. Paul ordinance must be upheld under the court's precedents established over the last 50 years.

O'Connor asked Foley to address the concern that the ordinance is underinclusive.

Foley replied that it is not underinclusive. "This is a fighting words case," he said; the city has the right to prescribe what harms are illegal.

But the ordinance is limited to certain expressive conduct, and thus is content-based, O'Connor said. It doesn't cover fighting words unrelated to race, color, creed, religion, or gender, she noted.

Foley responded that the covered conduct is unprotected by the First Amendment because it is fighting words. The ordinance is also content-neutral under the rationale of *Renton v. Playtime Theaters Inc.*, 475 U.S. 41 (1985), and *Barnes v. Glen Theater Inc.*, 59 LW 4745 (US SupCt 1991), he maintained. Even if it is content-based, he continued, it is valid because the state has a compelling interest in regulating hate crimes.

Obscenity is unprotected speech, Scalia noted. Could an ordinance provide that you can't use obscenity to advertise the Republican Party? Or if your object is to prohibit obscenity, shouldn't you regulate obscenity?

Foley replied that racial violence is especially harmful.

That's a political judgment, Scalia replied.

The city is attempting to fashion a response to violence that must be prohibited, Foley said.

You could just drop the "race, color, gender, creed" from the ordinance, Scalia suggested.

The city's position is that this is a fighting words case, Foley responded. The ordinance was sufficiently narrowed below to be upheld under *Chaplinsky* and *Brandenburg*.

Can the city single out words within the fighting words category? Justice Souter asked.

Yes, Foley answered.

Then why can't legitimate time, place, and manner restrictions on speech be content-based? Souter followed.

Foley said that if the court finds that this is a fighting words case, then the conduct at issue is outside the First Amendment, and the city can select the particular conduct to be prohibited.

Souter suggested that the court previously has taken up fighting words as a whole, not by subcategories, and that Foley was thus urging the court to establish new law, but Foley disagreed.

Two Categories of Expression

Does the fact that the cross was burned on a family's lawn have a bearing on your argument? Justice Blackmun asked.

Yes, Foley replied. It was an immediate threat to inflict injury, and caused an immediate breach of the peace.

Suppose the burning took place in front of the county courthouse? Blackmun inquired.

The ordinance is not applicable if the expressive conduct occurs in a public forum or in a political parade, but applies only when it is done in a manner that inflicts injury or causes a breach of the peace, Foley responded.

Could a person who lives in an integrated neighborhood burn a cross on the lawn? Would that "arouse[] anger, alarm or resentment"? Justice Stevens asked. (The black family here was the only one of its race in the immediate neighborhood.)

Foley replied that the conduct must rise to the level of fighting words; it must "do more than offend sensibilities."

Souter said that he assumed that *Chaplinsky* spoke to two categories of expression: "words that injure" and "fighting words." Which category is at issue here, or does the Minnesota Supreme Court say it could be both? he asked.

Foley said he understood the court to say it could be either.

Do you at least allege that there is an immediate breach of the peace here? Souter inquired.

We allege both prongs of *Chaplinsky*, Foley replied, but we rely more heavily on the "inflicts injury" prong because there was direct injury to the family here: The cross-burning invaded a substantial privacy interest in a totally intolerable manner.

Because words that inflict injury are outside the First Amendment, the prohibition can be content-based? Souter asked.

Foley agreed.

Suppose that a cross is burned on the grounds of a home for the mentally ill, along with a sign saying "Mentally Ill Out!" It wouldn't be covered, would it? Scalia inquired, suggesting that "it's the wrong kind of bias."

Foley said it probably wouldn't be addressed by the hate crimes ordinance, but other laws would apply.

But if public peace is the concern, then why is it permissible for the city to discriminate as to content? Scalia followed.

The city is attempting to get at as many types of the relevant conduct as it can, Foley replied.

It would be easy to draft a statute to do so; just drop the "race, color, creed, gender" language, Scalia suggested again.

A Cancer on Society

Do I understand you to argue the point made in *New York v. Ferber*, 458 U.S. 747 (1982): that if the expression at issue is unprotected by the Constitution, the doctrine of underinclusiveness doesn't apply? O'Connor asked.

Yes, Foley answered.

The city has a compelling interest in dealing with the "cancer on society" of bias-motivated crimes, he continued. Burning a cross in an African-American family's yard constitutes an "unmistakable threat." It is "terroristic" activity that is not protected by the First Amendment, he maintained.

You're not arguing that the ordinance is constitutional without the Minnesota Supreme Court's narrowing construction, are you? Justice White asked.

Foley agreed that the ordinance would be unconstitutional without that narrowing.

Then don't you run into trouble with *Lewis v. New Orleans*, 415 U.S. 130 (1974)? White inquired. *Lewis* held that the Louisiana Supreme Court's narrowing of an ordinance that prohibited use of "opprobrious" language toward police officers to apply to fighting words uttered to specific persons at specific times was insufficient to cure an overbreadth problem.

Foley replied that the Minnesota court adequately narrowed the language of the St. Paul ordinance under *Chaplinsky* and *Brandenburg*, but Cleary argued on rebuttal that this case is like *Lewis*.

Lesson 3

Music as Message

"We gonna stand up for our rights. . .
The system has got us saying what they want us to say. . ."
Meditation by Kokane

Objectives
Students will be able to:

- * analyze rap lyrics for messages of both intolerance and tolerance.
- * discuss within small group, why there might be intolerance between various groups of people.
- * create a song, slogan, rap, poem, speech which shows the power of words in promoting tolerance.

Materials

- * Copy of the quote by Kokane.
- * Journals

Time 1-2 class periods

Learning Sequence

1. Ask the class to discuss the quote. Begin the discussion by asking student to explain what is meant by the quote. Once you feel students understand the message in the quote raise the following questions:

   - * How does this quote promote tolerance? In what ways and for whom? Have students focus on the concept of individual rights vs a system which is portrayed as oppressive. What does the quote suggest individuals to do that is positive?

   - * How does the quote promote intolerance? In what ways and for whom? What does the quote suggest individuals do that is negative?

2. Continue class discussion:

   - * Why is music, in this case rap, a powerful medium for the expression of ideas. Encourage students to list a variety of reasons for the power of music and the language used in music. Solicit examples from the students of songs that carry a powerful message for the listener.

* Ask students to give examples of other powerful mediums for the expression of ideas.

3. Group Projects

    * Have the class brainstorm examples of intolerance in their school and neighborhood. Be sure to include examples that include race, gender, age, religion, disability, ethnicity, etc.

    * Have each group choose one example for which they will design and construct a message promoting tolerance in their example.

    * The group will have 15 minutes to brainstorm on the following issues. (Make sure someone in the group records the discussion.)
        1. Why is there intolerance in this area?
        2. What historical problems have led to this conflict?
        3. What are positive things that could be done to help alleviate this intolerance?
        4. What would be some of the major obstacles to overcome in promoting tolerance in this area?

4. Decide on a medium to use to promote tolerance in this area. The medium must contain language. Examples of possible medium include rap, rock, poetry, slogans, speeches, etc.

5. Have the group prepare a presentation using the topic and the medium they selected. Give each group a large sheet of poster paper and have them write their final draft on this. Hang these in the room.

    Once all groups have their work displayed, ask them to critique the work of each group. As they review each display, ask them to discuss the following criteria:

    - Does the work promote tolerance as discussed in class?
    - Is the work persuasive? Is it powerful? Would you remember the message over time?
    - Does the work reach out to many different people?

6. Have students look for messages in the neighborhood (bill boards, posters, etc.), on T.V., on the radio, etc. that promote tolerance and be prepared to discuss these in class. The class may want to discuss how easy or how difficult it is to find examples of messages portraying tolerance.

7. Closure: Remind students to continue to record each day their self observation in journal section, **My Diary,** in the following format:

    1. Describe a specific incident in which I was involved, related to music, where tolerance/intolerance became an issue
    2. What I did.
    3. What I wish I had done differently.
    4. Why I did what I did.
    5. What I hope to do next time.

Extended Activities

- Encourage students to seek avenues for publishing their work. For example; school newspaper, posters hung around school, call large advertising firms to seek ways for publishing their work to a broader audience.
- Have students bring in songs or poetry which promote tolerance.
- Research the times and impact of the following songs and report to class: Vietnam songs. . ."Give Peace a Chance", "I am Woman", "We Are the World".
- Research and report on controversy surrounding the singing of "Dixie" as a fight song at football games at the Citadell (Charleston, S.C.)

SECTION II

THE TOLERANCE SPECTRUM

"The real issue is to eradicate the fear or apathy that prevents social interaction. The social interaction could include going to lunch, taking in a play, or studying together. I prefer the term human rights movement instead of black movement, which does not make the struggle for equality race-specific, but rather includes all who truly have liberal values. We must abandon our own frame of reference when discussing issues of diversity."

Professor Clarence Williams

Lesson 4

Measuring Intolerance

> "First they came for the Jews and I did not speak out because I was not a Jew. Then they came for the Communists and I did not speak out because I was not a Communist. Then they came for the trade unionist and I did not speak out because I was not a trade unionist. And then they came for me, and there was no one left to speak out for me."
>
> Pastor Niemoeller, Victim of the Nazi Holocaust

Objectives

Students will be able to:

- * define ethnocentrism and ethnorelativism.
- * using Bennett's scale, provide examples of this behavior.
- * discuss tolerance in relationship to this scale.

Materials

- * Handout 4A **"Bennett's Scale-A Developmental Approach to Training Intercultural Sensitivity" and poster**
- * Handout 4B **Explanation of Scale Stages**
- * Handout 4C **The United Nations Speaks to Us**
- * Background information on the United Nations in Lesson 8
- * Journals

Time 2 class periods

Vocabulary

ethnocentrism (See Handouts 4A and 4B)
ethnorelativism (See Handouts 4A and 4B)

Learning Sequence

1. Provide the students with the following news story: During the Gulf War someone threw a rock through the window of an Arab delicatessen in the Twin Cities area.

   Throughout the United States there were reports of similar acts of intolerance against Arab Americans. What motivates an act like this? What does it tell you of the power of stereotyping? What kinds of attitudes does this behavior reflect??

2. Write the words, ehtnocentrism and ethnorelativism on the board. Explore possible meanings with students. Read definitions to class.

3. Distribute copies of Handout 4B. Have class read each description of each stage on the scale. As a class, discuss behaviors that would illustrate how someone at that level would act and what they might say. Have students write those descriptions in the space provided.

4. Have students work in pairs. Their task is to write real or fictional scenarios for each of the six categories. Each scenario should be written on a 3x5 index card and should be as detailed as possible.

   Students are to write one scenario for each of the six categories. Make sure that students DO NOT label the categories on the cards.

5. Collect all of the cards and put into a large shoe box. Ask each group to draw six, making sure they don't draw one of their own cards. Using the large poster size model of Benett's scale have students tape the scenarios they have received where they feel they fit on Bennett's scale.

   Students should be prepared to explain their reasoning to the class.

6. As a class discuss each scenario. Was there any conflict between the writers of scenarios and the interpreters? Have students explain the reasons behind the differences in interpretations.

7. In small groups:

   * Discuss how behavior changes as one moves along the scale from ethnocentrism to ethnorelativism. Encourage students to use examples from their own experiences.

   * Identify how tolerance increases from stage one to stage six in Bennett' scale.

   * Discuss the situational nature of the scale. Ask students how a person might be in defense against difference in one situation and acceptance of difference in another. Explain how and why this happens.

8. Distribute Handout 4C to each group. Where on the scale does each quote fit? What does this tell you about tolerance on a world-wide basis?

9. Remind students to continue to record each day their self observation in journal section, **My Diary**in the following format:

   1. Describe a specific incident where I or someone I know was operating in a denial or defensive stage according to Bennett's scale.
   2. What I did.
   3. What I wish I had done differently.

4. Why I did what I did.
5. What I hope to do next time.

Extended Activity

* Have students do a five minute free-writing excercise on the folowing: Where would you like to be on Bennet's scale by the time you graduate from high school and what experiences will help you get there?

Resources

* WE: Lessons on Equal Worth and Dignity, the United Nations and Human Rights, by RoAnne Elliott, UNA-MN, 1929 S. 5th St, Minneapolis, MN, 55454, 612-333-2824.

* Copies of documents referenced in Handout 4C, can be obtained from the United Nations Sales Section, Room DC-853, Department 701, New York, New York, 10017, 212-963-8302.

* Jim Muldoon, Model U.N. and Youth Programs, UNA-USA, 485 5th Ave., New York, New York, 10017-6104, 212-697-3232.

* World of Difference, Anti-Defamation League of B'nai B'rith, 15 S. 9th St, Suite 485, Minneapolis, MN 55402, 612-349-2865.

Handout 4A

Bennett's Scale

A Developmental Model of Intercultural Sensitivity*

Ethnocentric Stages			Ethnorelative Stages		
1	2	3	4	5	6
Denial	**Defense**	**Minimization**	**Acceptance**	**Adaptation**	**Integration**
of Difference Difference	against Difference	of Difference	of Difference	to Difference	

*Source: Milton J. Bennett, "A Developmental Approach to Training for Intercultural Sensitivity," International Journal of Intercultural Relations, Vol. 10, No.2, 1986
or
"A Developmental Model of Intercultural Sensitivity," Education for the Intercultural Experience. R. Michael Paige, Editor, Intercultural Press, Yarmouth, Maine, In Press.

Handout 4B

Explanation of Scale Stages

Ethnocentrism

Denial of Difference:	At this stage there is no recognition of cultural difference because of one's own group's isolation and lack of any experience with differences.
Defense against Difference:	At this stage, cultural difference is recognized but regarded negatively. The greater the difference, the more negative the evaluation. One's own culture is viewed as the highest expression of culture. Members feel superior to other cultures; other cultures and groups are viewed as inferior. Defense against other cultures and groups takes several forms: destruction of other groups/genocide (warfare); forced isolation (e.g. apartheid, segregation, ghettoization, reservations;) denigration; lack of recognition of other groups' accomplishments or their history.
Minimization of Difference:	At this stage there is a recognition and acceptance of visible cultural differences (e.g. food, dress, music, eating customs, dance forms) while holding that all human beings are essentially the same. There is an emphasis on the similarity of people and the communality of values. While there is a tendency to define commonalty in ethnocentric terms, there is also the tendency to ignore profound cultural differences in values, attitudes, beliefs, behaviors.

Ethnorelativism

Acceptance of Difference:	At this stage there is recognition and appreciation of superficial and profound cultural differences. There is acceptance of cultural differences as a viable alternative ways to organize human existence. Difference is not viewed negatively.
Adaptation to Difference:	At this stage there is the development of multicultural skills that enable individuals to communicate and interact effectively with culturally different others; an effective use of empathy; the ability to shift frames of reference; the ability to both learn about and make oneself understood in another culture.
Integration of Difference:	At this stage there is the defining of one's identity in bicultural or multicultural terms. Persons are able to integrate more than one cultural frame of reference into their own value and behavior system. One can function as a "culture broker".

Source: Bennett, Milton J. (1986). "A Developmental Approach to Training for Intercultural Sensitivity," International Journal of Intercultural Relations, Vol. 10, No.2, 179-196.

Bennett, Milton J. (In Press). A Developmental Model of Intercultural Sensitivity. In R. Michael Paige (Ed.), Education for the Intercultural Experience. Yarmouth, Maine: Intercultural Press.

Handout 4C

THE UNITED NATIONS SPEAKS TO US

Peace Strategies from the document, *Forward Looking Strategies*, which was developed during the United Nations International Decade for Women:

Women need:
*to be involved in international relations in order for lasting, global peace to evolve.
*to lobby to reduce world arms race to provide national economies with money to help people.
*to mobilize to promote peace.
*to access to positions of power to implement alternatives to war.
*to teach peace, provide peace education for all-especially for youth.
*to discourage all forms of abuse, aggression and cruelty.
*to eliminate war and armed conflict as a way of settling international disputes.

Excerpt from *Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief:*

Article 4

1. All States shall take effective measures to prevent and eliminate discrimination on the grounds of religion or belief in the recognition, exercise and enjoyment of human rights and fundamental freedoms in all fields of civic, economic, political, social and cultural life.

2. All States shall make all efforts to enact or rescind legislation where necessary to prohibit any such discrimination, and to take all appropriate measures to combat intolerance on the grounds of religion or other beliefs in this matter.

From the *United Nations Charter:*

To promote and encourage "universal respect for, and observance of, human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion."

From the document, *International Convention on the Elimination of All Forms of Racial Discrimination.*

"...Discrimination between human beings on the grounds of race, color or ethnic origin is an obstacle to friendly and peaceful relations among nations and is capable of disturbing peace and security among peoples and the harmony of persons living side by side..."

The United Nations acts on discrimination and intolerance:

*The UN Committee on the Elimination of Racial Discrimination serves as the major UN organ in that field. The Committee's primary function is to monitor the way in which the countries that are party to the International Convention carry out their obligations. It examines reports on the measures they have taken to comply with the Convention and it receives complaints from individuals or groups claiming to be victims of a violation of the Convention, provided their government has recognized the Committee's right to do so.

*UNESCO has been carrying out research activities for educators on the role of education, information and mass media in transmitting prejudice. It has also examined the nature of prejudice and racism, its social implications and transmission.

Lesson 5

Dialogue: Police and Teens

"In any situation, it is imperative
to label the behavior not the person."

Part 1: Dialoguing

Special thanks to Loren A. Evenrud, Ph.D. for his assistance in this lesson. Loren is experienced both as an educator and a law enforcement professional and is interested in improving police-teen relationships. He is strongly committed to helping gang-prone and survival-oriented youth.

Objectives

Students will be able to:

- identify tolerance and intolerance as it related to the relationship between police and teens.
- discuss significant variables that affect one's tolerance toward a member of another group, in this case, teens and police.
- roleplay situations that display tolerance towards another.

Materials

- Handout 5A, **The United Nations Speaks to Us**
- Background information on the United Nations in Lesson 8
- Journals

Time 2 class periods. It is recommended that teachers do both parts of Lesson 5 in sequence.

Learning Sequence

1. Ask students to visualize the following scenario.

It is 2:00 a.m. Three teens are on the streets after a party. They are stopped by a police officer.

Ask students to add details to this scenario. How old were the teens they pictured? What gender? What race or ethnic group? How old was the police officer? What gender? What race or ethnic group? Were the teens following the law? What was their attitude toward the police officer? What the police officer's attitude toward the teens?

Allow ample time for students to describe a variety of scenarios.

2. Explain that what the students have just done is talk about the variables that effect one's tolerance towards another. Some of these important variables include: age, race, ethnicity, gender, attitude, and language. As these variable change within a context, the tolerance level may also change.

3. Explain that one important variable in preserving an atmosphere of tolerance towards another is the ability to respect a persons sense of space. Respect for or violation of another's personal space sends a strong and powerful message about tolerance, and/or has the ability to escalate feelings of intolerance.

4. Prepare students to role play the following:

   Ask for two volunteers from the class to come to the front of the room. Ask them to stand at a distance from each other that is comfortable for carrying on a conversation. Now ask them to "role play" a situation in which there is an argument. Would the distance between them change? If so, how? Ask one student to stand in a way that gives them more power over the other. What would they do? Ask one student to stand at a distance that shows intolerance towards the other. What do they do?

   Explain that there are many variations of this scenario. The important thing for students to understand is that there is an important area of space for each person that determines how that person feels in a variety of situations. Commonly accepted types of space include:
   Intimate space (0-18 inches)
   Personal space (1 1/2 - 4 feet). This is where we carry on most of our personal conversations, especially with people with whom we are already somewhat comfortable.
   NOTE: 4-6 feet is the most comfortable space zone for most people.
   Social space (4-12 feet). This is the space where we interact in larger groups, in classrooms, in interactions with others.
   Public (12 feet and beyond). This is the kind of space when you are out in public, shopping, etc.

   Ask students to talk about how they feel when someone violates their sense of a comfortable space. How do they respond?

5. Have students think back about the opening scenario with the three teens and the police. Put students in groups of four. One half of the groups are to prepare a short role play that demonstrates how these four people can interact in ways that demonstrate tolerance towards each other. Ask them to pay particular attention to the concept of space. The other groups are to prepare role play situations in which the people are being intolerant of one another. Again, ask them to pay particular attention to space.

6. Allow time for each group to present their role play. Raise the following questions:
   - * What were the characteristics of the situations that illustrated tolerance?
   - * What were the characteristics of the situations that illustrated intolerance?

7. Locate student "role plays" on Bennett's Scale from Lesson 4.

8. Have students read Handout 5A. To what extent do these rights encompass the variable that effect one's tolerance towards one another? Students may want to look at materials on the Rights of the Child in Lesson 9.

9. Remind students to continue to record each day their self observation in journal section, **My Diary**, in the following format:
   1. Describe a specific incident in which I was involved that relates to body language and/or personal space. Could you sense tolerance/intolerance.
   2. What I did.
   3. What I wish I had done differently.
   4. Why I did what I did.
   5. What I hope to do next time.

Part 2: Improving Respect for Each Other

Objectives

Students will be able to:
- * identify tolerance and intolerance as it related to the relationship between police and teens.
- * identify strategies for improving respect between these two groups.
- * roleplay situations that display tolerance towards another.

Materials

* Special thanks to Loren A. Evenrud, Ph.D. for his assistance in this lesson. Loren is experienced both as an educator and a law enforcement professional and is interested in improving police-teen relationships. He is strongly committed to helping gang-prone and survival-oriented youth.

Time 1 class period

Learning Sequence

1. Explain to the class that there are many other variables effecting how tolerance or intolerance is displayed in interactions with police and teens. Other important variable include:
   - Age
   - Sex

- Race
- Culture
- psychological state
- language used
- kind of posturing and body language
- community and school climate

Ask students to work in groups of 3-4. Using all of the variables discussed, assign one of the following scenarios to respond to.

* If you could set up a training session for police officers in order to help them become more tolerant of teens, what would you teach them and why?

* If you could set up a training session for teens in order to help them become more tolerant towards police officers, what would you teach them and why?

2. Close this activity by asking students to share their training programs. Ask other students to discuss the benefits and drawbacks of each training session.

3. Reflection question: The activities in this lesson have revolved around tolerance issues between police and teens, What other groups do teens interact with where there might be similar issues?

4. Remind students to continue to record each day their self observations in journal section, **My Diary**, in the following format:

    1. Describe a specific incident in which I was involved where there was an interaction with an authority figure which relates to tolerance/intolerance.
    2. What I did.
    3. What I wish I had done differently.
    4. Why I did what I did.
    5. What I hope to do next time.

Extended activity

* Invite two-three police officers to visit your classroom. Strive for a gender, ethnic, age mix. Select two-three students to sit on a panel with these officers. Provide the opportunity for the class to ask questions of the panel about how police and teens relate to one another. You may want to video tape this discussion for later use.

Resources

* United Nations Standard Minimum Rules for the Administration of Juvenile Justice, 1985, DP11896, Department of Public Information, Dissemination Division, United Nations, New York, New York, 10017, USA

* WE: Lessons on Equal Worth and Dignity, the United Nations and Human Rights, by RoAnne Elliott, UNA-MN, 1929 S. 5th St, Minneapolis, MN, 55454, 612-333-2824.

Handout 5A

THE UNITED NATIONS SPEAKS TO US

Excerpts from the *Convention on the Rights of the Child*

Article 12

1. States Parties shall assure to the child who is capable of forming his or her own views the right to express those views freely in all matters affecting the child, the views of the child being given due weight in accordance with the age and maturity of the child.

2. For this purpose, the child shall in particular be provided the opportunity to be heard in any judicial and administrative proceedings affecting the child, either directly, or through a representative or an appropriate body, in a manner consisitent with the procedural rules of national law.

Article 13

1. The child shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of the child's choice.

2. The exercise of this right may be subject to certain restrictions, but these shall only be such as are provided by law and are necessary:

(a) for respect of the rights or reputations of others; or

(b) for the protection of national security or of public order, or of public health or morals.

Article 15

1.States Parties recognize the rights of the child to freedom of association and ot freedom of peaceful assembly.

2. No restrictions may be placed on the exercise of these rights other than those imposed in conformity with the law and which are necessary in a democratic society in the interests of national security or public safety, public order, the protection of public health or morals or the protection of the rights and freedoms of others.

Article 16

1. No child shall be subjected to arbitrary or unlawful interference with his or her privacy, family, home or correspondence, nor to unlawful attacks on his or her honor and reputation.

2. The child has the right to the protection of the law against such interference or attacks.

Lesson 6

"RETARD!"

"State Parties recognize
that a mentally or physically disabled child
should enjoy a full and decent life, in conditions
which ensure dignity, promote self reliance
and facilitate active participation
in the community.."

Article 23
UN Convention on Rights of the Child, 1989

Objectives

Students will be able to:

- share ideas about people with mental disabilities with sensitivity.
- reflect on both local and international efforts on the rights of those with disabilities.

Materials

- Handout 6A, Photo-Essay, ***Her Sister Amy***
- Background information on United Nations in Lesson 8

Time 1-2 class periods

Learning Sequence

1. Display the word, **"RETARD"** prominently. Ask students about the word. What images does the word evoke? Why do people use it?

There are people in our community who are easy targets for prejudice, insensitivity, disrespect and just plain meanness because they have suffered damage to their potential to develop mentally like most people. Throughout the history of many different countries and cultural groups, people with developmental delays and mental retardation have been misunderstood, feared, isolated, and shunned. There are many causes for developmental delay but none of them are the fault of the person who lives with mental disability. Sometimes doctors can identify the cause of a person's mental disability, but often the cause is unknown.

The important thing to understand is that people with developmental delays have the the same basic human rights and citizenship rights as everyone else in the community.

If you feel odd around people who have mental disabilities, you are not unusual. Adults and young people alike sometimes seem unsure of how to behave when a mentally disabled person (especially an adult) is present.

2. Introduce the reading: ***Her Sister Amy***
   Allow time for reading the essay. Encourage discussion of the ideas and feelings presented.

3. After reading have small groups discuss the following:

   * The introduction to the essay suggests that 95% of families with a mentally retarded child raise the child at home rather than sending him or her to live in an institution. Why might so many people choose to raise a mentally retarded child at home?

   *What difficulties and joys might be part of a family's experience raising a child with severe developmental delays? In your view, why might it be that families choose to raise their children at home, when an institution might relieve some of the stress of raising a special needs child?

   * Do you think you would have feelings similar to Leslie's, if you were the sibling of a mentally disabled person? How would you be different than Leslie?

   * Leslie ends the essay making the point that growing up with Amy has helped her to be a person more sensitive than many in her community. Discuss.

4. Have small groups discuss the following:

   * The main job of parenting is nurturing, guiding and protecting young people. In order to this job well, parents need to have some special skills and insights. List 5 things parents need to be able to do, to know, to understand.

   * Now add 3 more things to the list that are additional skills and knowledge needed by parents of kids with special needs.

5. Read the United Nations quote found at the beginning of the lesson. Have students discuss the need that the world community recognize the rights of all individuals and the need that those rights be protected. How does Amy's story reflect the "spirit" of the quote?

6. Have students complete the following creative writing assignment (this could be a homework assignment):
   Amy or someone like her (you might decide to use a boy in your story) will be a guest visiting your school. You have been asked to escort her for the day, to

show her around, help her meet people and feel comfortable. You have to decide whether to accept or to refuse this opportunity.

If you decide to accept the job of helping this guest, describe your day. Try to write your ideas according to what you think might **really** happen at your school. Be specific in describing incidents and reactions and your own feelings. How do you handle insensitive behavior on the parts of other students? Tell how the day seemed to go for your guest.

If you decide that you would rather not be the escort, describe in very specific terms your reasons for avoiding this experience. What worries you? What might happen? How might things go badly for you?

6. In groups of three to four, have students make a bulletin board display with the magazine photo essay, ***Her Sister Amy***, any other magazine or newspaper photo's and their completed stories. Encourage the students to be creative and use headlines and other print as well.

7. Remind students to continue to record their thoughts in the journal section, **My Diary.** Use the following format:

    1. Describe a specific incident in which I was involved in an interaction with a mentally or physically handicapped person.
    2. What I did
    3. What I wish I had done differently.
    4. Why I did what I did.
    5. What I hope to do next time.

Extended Activities

* Have students research and report on the United Nations Decade of the Disabled, 1983-1992

Resources

* A Compendium of Declarations on the Rights of Disabled Persons, Contact: Department of Public Information, Dissemination Division, United Nations, New York, New York, 10017, USA.
* WE: Lessons on Equal Worth and Dignity, the United Nations and Human Rights, by RoAnne Elliott, UNA-MN, 1929 S. 5th St, Minneapolis, MN, 55454, 612-333-2824.

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Her Sister Amy

Leslie, 22, took the following photographs, then talked to our Kim about her sister Amy, who is 18 and mentally retarded. One in 25 babies born in this country has a serious birth defect, but Amy's condition, called cri du chat syndrome, is rarer—only 50 to 60 children in the US are born with it every year. *Cri du chat* is French for "cat's cry," and it's called that because the cry of an afflicted baby sounds like a cat's meow. The average 6-year-old with cri du chat behaves like a normal 2-year-old and has an IQ of 35. The doctor told Amy's parents to institutionalize her. But, like 95 percent of all families with a mentally disabled child, they didn't. Turn the page.

"First appeared in SASSY, July 1991.
Written by Kim France.
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"As a kid I really resented Amy. She requires a lot of time and understanding, and you have to be a very flexible person to deal with her. I was always afraid to bring friends home from school. I thought, Well, they're going to go and tell everybody I have a strange sister. For the most part I went to other people's houses. Then—I guess it was in high school—I realized if my friends were really friends they wouldn't care, but it took a long time. My parents lost two friends when Amy was born—this one couple stopped talking to them. I guess they just couldn't deal with it. But I think every family has something."

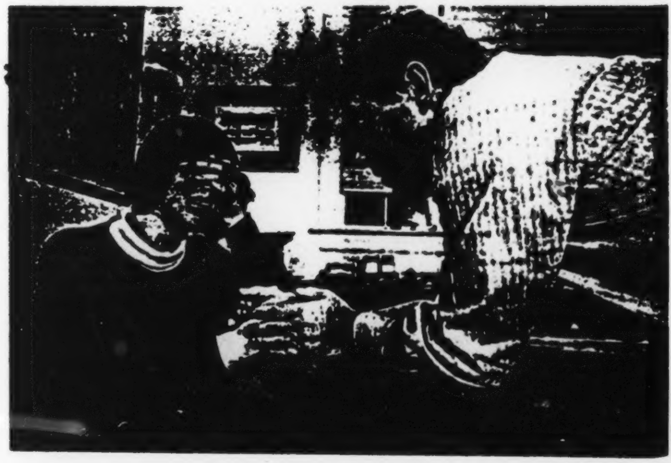
Leslie took these pictures over a 10-day period while she was studying photography

Amy with her mom, during a fire drill at home . . .

"There were so many embarrassing times. She's always liked to sing really uninhibitedly, even though she has the worst voice in the world and sings off-tune. Or we'd go to stores and she'd have a temper tantrum. Once, there was this very fat woman in line at the supermarket. Amy turned to my mom and said, 'Fat lady, Mommy!' and the woman just ran off in the other direction. It was funny, although it wasn't *really* funny, but the fact that she's so blunt can be really nice. Amy speaks the truth."

Lou Gehrig's disease, since she was 11," she said. "They were really moving, and

. . . and a moment later with her dad, who's trying to console her



ie Boorstein

"She's afraid of sudden loud noises—the fire bell at school scares her so much that it takes four people to get her out of the building during a drill. She can't tie her shoes—she wears Velcro shoes. But she can button, snap and zipper, and those are things we never thought she'd be able to do. She can make herself a sandwich, give herself a shower, memorize words. If you show her a word, she'll memorize it. She has a great memory for names—better than anyone in the family. And everybody says how bad TV is, but she knows so much because of it. She has every baseball team memorized by their caps. It's not like she's Rain Man, you know, but she does have certain capacities."

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"She's really like a teenager. I mean, she loves Debbie Gibson and Madonna, and she always asks e if I like New Kids on the Block. She wants Danny o be her boyfriend. Her old school had dances once a month, and there was one guy she always said was her boyfriend. To a certain extent she has the natural desires of somebody her age, but it's kind of strange to me. I'd say, 'You like boys, huh? kay, but you better be careful.' They try to educate her at school. I mean, she got her period just like anyone else her age, and we all thought, Oh my God, what are we going to do? She does take care of herself now. But she'll complain openly to anyone around, 'I have cramps.'"

Amy at a school dance

n college. "A classmate of mine had been taking pictures of her father, who has

"Eventually we want her to live with a group of retarded people in a house, and we want her to ork—McDonald's hires retarded people. Or she could work at a stable, 'cause she loves horses. And she'd e really happy, I know that. But last year her school said, 'Listen, if Amy doesn't become more self-sufficient, she won't get accepted into one of these homes and she won't be able to get a job.' So we asked her f she wanted to go away to school, and she said yes. It's like going to college for her. She has a roommate and she makes her own bed. She comes home now and I can't believe the difference in her. If she eats, she doesn't make a mess, and if she does, she cleans it up. Before, it was all over the table and she'd run and play with her toys."

Amy dancing with the guy she used to call her boyfriend

hen I realized that I had something moving to take pictures of too."

"I don't really regret the way things are. I feel like I'm a much more sensitive person because of her. And my family is terribly close because of it. I grew up in an area on Long Island where there's a lot of eople with a little too much money, and it's easy to become completely snobby and materialistic and obnoxious. And they forget what's really at the heart. My sister definitely steers me in the other direction. I don't know who I'd be without her."

Amy with her mother's helper, Jenny

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Lesson 7

Beyond Tolerance

"Where, after all, do human rights begin? In small places close to home-so close and small that they cannot be seen on any maps of the world. Unless these rights have meaning there, they have little meaning anywhere."

Eleanor Roosevelt

Objectives

Students will be able to:

- recognize various attitudes pertaining to the treatment of other people.
- organize those attitudes along a spectrum from "care" to "despise".
- articulate the differences between each attitude.
- relate these attitudes to the various states described in Bennett's scale.

Materials

- Dictionaries and thesaurus
- Attitude cards (see Learning Sequence)
- Journals

Time 1-2 class periods

Vocabulary

Scapegoat

Learning Sequence

1. Begin class by reviewing definitions of tolerance from Lesson 1. Have students use the dictionary and compare their own definitions with those of the dictionary.

2. Have students work in pairs and using a thesaurus find synonyms for tolerance. Ask students what they think are the most commonly used synonyms. Tell students that the thesaurus lists the most commonly used synonyms first.

3. Choose nine students. Put those students into groups of three, forming three groups. Give each group of three one of the following attitude labels:
   1. Caring 2. Tendency toward tolerance and prejudice 3. Despising

4. Form three large groups out of the remaining students. Have each large group sit directly across from one of the attitude groups. Tell the students in the large group that those in the small have the assigned attitude toward people who are different from them.

Have the students in the large group choose 3-5 terms which describe their feelings toward those in the assigned small group.

5. Discuss with students each of the three attitudes and their feelings . Then have students brainstorm a list of attitudes that someone might find on a continuum between caring, on one end, and despising, on the other end. (Remind students that "Tendency Toward Tolerance and Prejudice" is the midpoint.)

6. Give the large group of students the remaining attitude labels: cooperating, respecting, tolerating, prejudice, discriminating, and scapegoating, as well as the original three attitude labels, caring, tendency toward tolerance and prejudice, despising.

   Ask the large group of students to distribute randomly an attitude card to each of the nine students in small groups. Have the large group of students place the group of nine into a logical order-lining them up from left to right.

   Suggested order: caring, cooperating, respecting, tolerance tendency toward tolerance or prejudice, prejudice, discriminating, scapegoating, despising.

7. Work with students until they develop the order described above. During the process of ordering the various attitudes, discuss with students the difference between each attitude.

   When students have completed ordering the attitudes, have them explain their reasons for the choices they made. This explanation should concentrate on an explanation of the differences between each attitude.

8. (Optional-if students have completed Lesson 4 on Bennett's scale) Ask students where they might see these attitudes on Bennett's scale.

9. Have students choose one of the nine attitudes and create a situation or describe a real life situation which depicts an encounter between two or more people and the chosen attitude is present.

10. Remind students to continue to record each day their self observation in journal section, **My Diary,** in the following format:

    1. Describe a specific incident in which I was involved where I was accepting of others (according to Bennett's scale).
    2. What I did.
    3. What I wish I had done differently.
    4. Why I did what I did.
    5. What I hope to do next time.

Extended Activities
*Organize a celebration for the United Nations International Day Of Peace, celebrated the third Tuesday of September. For information, contact: Peace Studies Unit/PSCA, Room S-3235, United Nations, NY, 10017.

Resources

*WE: Lessons on Equal Worth and Dignity, the United Nations and Human Rights, by RoAnne Elliott, UNA-MN, 1929 S. 5th St, Minneapolis, MN, 55454, 612-333-2824.

* Jim Muldoon, Model U.N. and Youth Programs, UNA-USA, 485 5th Ave., New York, New York, 10017-6104, 212-697-3232.

* Human Rights and Social and Economic Development, a United Nations Publication, Department of Public Information, Dessemination Division, United Nations, New York, NY, 10017

SECTION III

THE UNITED NATIONS: VIEWING THE WORLD WITH RESPECT

"You can learn not to fear differences but to welcome the enrichment they bring to our societies. Most of all, people must learn to feel deeply that they belong to one family, humankind, sharing common concerns and hopes and a common home, the Earth."

Javier Perez de Cuellar,
Secretary-General, United Nations, 1981-1991

Lesson 8

The Charter of the United Nations

> "If the white man wants to live in peace with the Indian,
> he can live in peace. There need be no trouble. Treat all men alike.
> Give them all the same law. Give them all an even chance to live and grow.
> All men were made by the Great Spirit chief. They are all brothers.
> The earth is the mother of all people, and all people
> would have equal rights upon it ..."
>
> **Chief Joseph of the Nez Perce**

Objectives

Students will be able to:

- compare the ideas presented in the UN charter and the quote from Chief Joseph.
- write a preamble of peace for classroom.

Materials

- Handout 8A, **What is the United Nations?**
- Handout 8B, **Preamble to the UN Charter**
- Chief Joseph Quote (See above)
- Journals

Time 1 class period

Vocabulary

Preamble

Teacher note: If your students need information on the United Nations, share information from Handout 8A.

Learning Sequence

1. Display the Chief Joseph quote from beginning of Lesson.

2. Ask a student to read the quote aloud. Check to see if any student can give information about Chief Joseph.

    Joseph was leader of the Wallowa Valley band of the Nez Perce Indian tribe. The Nez Perce had lived for centuries in the region where Oregon, Washington, and Idaho now meet. In 1875 President Ulysses Grant issued a proclamation officially opening the Wallowa Valley to white homesteaders.

Although the Nez Perce resisted, the United States Army did succeed in forcibly removing Joseph's people from the Wallowa Valley, wreaking extraordinary hardship and devastation on the band. Chief Joseph is remembered as a peacemaker who was forced into war in a valiant attempt to save his ancestral homeland, and to preserve the sovereignty of his people.

3. What does Chief Joseph's statement (quote from the begining of the lesson) suggest is at the root of conflict between people?

4. Distribute Handout 8B. have students read the Preamble of the U.N. Charter. Have students look for similar ideas stated in this document. After reading, ask students to compare the words of the preamble to the words of Joseph.

5. Discuss in small groups:

* What is the source of war and conflict between people and groups?

* Do you agree or disagree with the ideas put forth by the preamble in terms of the importance of Human Rights?

* How would Joseph probably feel about ideas found in the preamble?

* List the "attitude labels" from Lesson 6 that are reflected in the preamble and the Joseph quote.

* Where on Bennett's scale (Lesson 4) would Chief Joseph's quote fit? Where would the preamble fit?

* Describe the world vision found in these two documents.

6. In groups, have students create a preamble for your school that reflects the spirit of Chief Joseph and the United Nations. Display.

7. Remind students to make an entry into **My Diary**, using the following format:

1. Describe a specific incident in which I was involved where I saw the spirit of Chief Joseph's quote at work.
2. What I did.
3. What I wish I had done differently.
4. Why I did what I did.
5. What I hope to do next time.

Extended Activities

*Organize an observance of United Nations Day, October 24. Contact: UNA-USA, 485 5th Av, New York, New York, 10017-6104, 212-697-3232.

*Report on U.N. Charter Day, June 26, Contact: U.N. Information Center, 1889 F Street, NW, Washington, DC, 20006, 202-289-8670.

Resources

U.N. Charter, DPI/511, Department of Public Information, Dissemination Division, United Nations, New York, NY, 10017, USA. (See Handout 10C, Lesson 10)

* WE: Lessons on Equal Worth and Dignity, the United Nations and Human Rights, (A Curriculum for upper elementary) by RoAnne Elliott, UNA-MN, 1929 S. 5th St, Minneapolis, MN, 55454, 612-333-2824.

* Jim Muldoon, Model U.N. and Youth Programs, UNA-USA, 485 5th Ave., New York, New York, 10017-6104, 212-697-3232.

* Human Rights and Social and Economic Development, a United Nations Publication, Department of Public Information, Dessemination Division, United Nations, New York, NY, 10017.

* Basic Facts About the U.N., United Nations Sales Section, Room DC-853, Department 701, New York, New York, 10017, 212-963-8302

* Understanding the U.N., 1992 edition, (curriculum module for grades 7-12), UNA-MN, 1929 S. 5th St., Minneapolis, MN, 55454, 612-333-2824.

* Catalogue on U.N. Publications can be obtained through United Nations Sales Section, Room DC-853, Department 701, New York, New York, 10017, 212-963-8302

What is the United Nations?

The United Nations is the international organization of States (countries) founded after the Second World War for the purposes of preventing war, maintaining international peace and security, and promoting social progress and better standards of life in larger freedom, developing friendly relations among nations and achieving international cooperation. The Member States are bound together by their adherence to the United Nations Charter and its principles. The U.N. began its work in 1945 with only 51 members. Today, there are over 175.

The United Nations is not a super-state or a world government. It has no powers that are not given to it by its Member States. It can only act when they decide it should. The members choose whether or not to use the U.N.'s procedures, carry out its decisions, even whether or not to observe the provisions of the Charter they have sworn to uphold.

The United Nations proper is composed of six principle organs:

The **General Assembly** is the main deliberative organ. It is comprised of representatives of all Member States, each of which has one vote. Decisions on important questions, such as recommendations on peace and security, admission of new members and budgetary matters, requires a two-thirds majority. Decisions on other questions are reached by a simple majority.

The **Security Council** has primary responsibility, under the Charter, for the maintenance of international peace and security. The Council has fifteen members: five permanent members -- **China, France, Russia (formerly the USSR), the United Kingdom, and the United States** -- and 10 elected by the General Assembly for two-year terms. Each member of the Council has one vote. Decisions on procedural matters are made by an affirmative vote of at least nine of the 15 members. Decisions on substantive matters require nine votes including the concurring votes of all five permanent members. This is the rule of the "great Power unanimity" often referred to as the "veto" power. If a permanent member does not support a decision but does not wish to block it through a veto, it may abstain. Under the Charter, all Member States of the United Nations agree to accept and carry out the decisions of the Security Council. While other organs of the U.N. make recommendations to governments, the Council alone has the power to take decisions which members are obligated to carry out.

The **Economic and Social Council** was established by the Charter as the principal organ to coordinate the economic and social work of the United Nations and its specialized agencies and institutions. The Council has 54 members who serve for three years. Eighteen members are elected each year for a three-year term to replace 18 members whose term has expired. Voting in the Council is by simple majority; each member has one vote.

In setting up an International Trusteeship System, the Charter established the **Trusteeship Council** as one of the main organs of the United Nations and assigned to it the task of supervising the administration of "trust territories" placed under the Trusteeship System. Major goals of the System was to promote the advancement of the inhabitants of Trust Territories and their progressive development toward self-government or independence. The aims of the Trusteeship System have been fulfilled with all of the territories attaining independence, either as separate countries or by joining neighboring independent nations.

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Handout 8A

The **International Court of Justice** is the principal judicial organ of the United Nations. Its Statute is an integral part of the United Nations Charter. All countries which are parties to the Statute of the Court (which automatically includes all U.N. Member States) can be parties to cases before it. Other countries can refer cases to it under conditions laid down by the Security Council. In addition, the Security Council may recommend that a legal dispute be referred to the Court. Both the General Assembly and the Security Council can ask the Court for an advisory opinion on any legal question. The Court consists of 15 Judges elected by the General Assembly and the Security Council, voting independently. They are chosen on the basis of their qualifications, not on the basis of nationality, and care is taken to ensure that the principal legal systems of the world are represented in the Court. No two Judges can be nationals of the same country. The Judges serve for a term of nine years and may be re-elected. They cannot engage in any other occupation during their term of office.

The **Secretariat** services the other organs of the United Nations and administers the programs and policies laid down by them. At its head is the **Secretary-General**, who is appointed by the General Assembly on the recommendation of the Security Council. The work of the Secretariat is as varied as the list of problems dealt with by the United Nations. It includes: administering peace-keeping operations; organizing international conferences on problems of world-wide concern; surveying world economic trends and problems; preparing studies on such subjects as human rights, disarmament and development; and interpreting speeches, translating documents and supplying the world's communications media with information about the United Nations.

Sources: *Image and Reality (United Nations)*
Basic Facts About the United Nations (United Nations)

Preamble to the Charter of the United Nations

We, the peoples of the United Nations, determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and to establish conditions under which justice and respect for the obligation arising from treaties and other sources of international law can be maintained, and to promote social progress and better standards of life in larger freedom.

And For These Ends to practice tolerance and live together in peace with one another as good neighbors, and to unite our strength to maintain international peace and security, and to ensure, by the acceptance of principles and the institution of methods, that armed forces shall not be used, save in the common interest, and to employ international machinery for the promotion of the economic and social advancement of all peoples,

Have Resolved to Combine Our Efforts to Accomplish These Aims. Have Accordingly, our respective governments, through representatives assembled in the city of San Francisco, who have exhibited their full powers found to be in good and due form, have agreed to the present Charter of the United Nations and do hereby establish an international organization to be known as the United Nations.

Lesson 9

Human Rights and Respect

"When you expand the civil rights struggle to the level of human rights, you can take the case of the black man in this country before the nations of the United Nations. You can take it before the General Assembly. You can take Uncle Sam before the World Court . But the only level you can do it on is the level of human rights. ..Human rights are something that you are born with. Human Rights are your God-given rights. Human Rights are the rights recognized by all the nations of this earth. "

Malcolm X, "Ballot or the Bullet, Cleveland, Ohio, April 3, 1964.

Part 1: What is a Right

Objectives

Students will be able to

- discuss rights and formulate a definition of the word, 'right'.
- create scenarios on limitations when exercising rights.
- define tolerance in light of the Bill of Rights.
- identify ways of speaking/behaving with respect.

Materials

- Display of Chief Joseph quote (see Lesson 8)
- Handout 9A, **I Have a Right**
- Journals

Time 1 class period

Learning Sequence:

1. Display Chief Joseph quote from Lesson 8. Ask students the following questions:
    - What rights does Joseph mention?
    - Joseph's statement strongly suggests that refusing to recognize the rights of others can form the root of conflict between people. Would you agree with this?
    - Can you give examples of situations in which someone's rights were trampled and conflict ensued?

2. In groups, have students examine the word, 'rights', by listing ways we use the word **rights** in ordinary conversation. For example:
    1. I know my **rights**!
    2. Do not trample on my **rights**.
    3. You have no **right** to do that.

4. Know your **rights**.
5. We must protect our **rights**.
6. We have equal **rights**.
7. What gives you the **right**?
8. I have the **right** to be here.

3. Ask students to try to restate any one of the statements without using the word **right** or **rights**, and without changing the meaning of the statement. Encourage discussion among students in their groups, and have students share their attempts with the class.

4. Have the groups attempt to formulate a definition of the word 'rights', and write their definition at the top of their large sheet. of paper.

5. Ask groups to fill their chart paper with a long, brainstormed list of any rights that they have heard about, or that they believe that they have, or that some people have/should have. Emphasize that any and all rights can go on the list. The goal is to compile an exhaustive list of rights.

6. Post lists and have students review all lists, looking for similarities and diversity of thought.

7. Ask the students the following: Is it acceptable to yell fire in a crowded theatre as a joke? Should there be limits to rights, such as freedom of speech? How does this situation relate to tolerance? Should we be tolerant of everything in all situations?

8. Distribute Handout 9A to students. Put students in pairs and assign each pair one statement of rights a-i. Have each pair create a scenario when the right is limited or behavior based on that right comes in conflict with what they could tolerate. Present to class.

   Have class discuss:

   * Is it ok to be intolerant of other's actions or beliefs?
   * Can we be respectful yet intolerant?
   * How can we be intolerant yet respectful? (Use class scenarios to illustrate.)
   * Do you recognize the source of the rights listed on Handout 10A? (Bill of Rights)
   * How would you define tolerance? How would you define respect? If they are not the same, give examples from the scenarios that helped to distinquish them.
   * Review defintions of **rights**. In what ways would you modify the definitions.
   * Place your own scenario on the Bennett scale (Lesson 4).

9. Have students write in their journal on the following: Create a scenario where you remain respectful yet let the person know you could not tolerate her/his behavior. Or create a scenario where you told the person his/her idea was wrong but you still were able to accept the person. Work on using words that express tolerance/intolerance, acceptance, respect, and rights. (Students may want to review words in Lesson 8).

10. Continue to work on self observations in **My Diary,** using the following format:

    1. Describe a specific incident where you felt you could not accept someone's behavior or ideas.
    2. What I did.
    3. What I wish I had done differently.
    4. Why I did what I did.
    5. What I hope to do next time.

Part 2: The United Nations and Human Rights

Objectives

Students will be able to:

- exchange knowledge and ideas about the purpose and work of the United Nations.
- to appreciate the role of the US Constitution in the development of universal rights.
- to understand the universality of human rights.
- refine their definitions of tolerance and respect.

Materials:

- Handout 8A **What is the United Nations?**
- Handout 8B **Preamble of the U.N. Charter**
- Handout 9B **United Nations and Human Rights**
- Handout 9C **Universal Declaration of Human Rights**.
- Journals

Time: 1 class period

Learning Sequence

1. Explore with class what the world of 1945 "looked like", brainstorming events that contributed to this picture. Out of the bleak picture emerged the United Nations. Read the Preamble of the United Nations Charter to the class. Ask students to list all the things they know of the United Nations. Distribute Handout 8A and have them read and add to their list.

2. Have students review their definition of rights from Lesson 9-Part I. The Bill of Rights of the United States was one of the documents the U.N. studied in developing **The Universal Declaration of Human Rights**Distribute handout 8B and have students read. You may want to point out that the world community felt the time was right for universal standard of rights. The **Universal Declaration of Human Rights** is a proclamation of the basic rights and freedoms to which all people are entitled.

3. Put students into small groups. Distribute Handout 9C. Allow time for silent reading of the Preamble. Assign each group 2-3 articles from the Declaration. Have each group:

   * Read the articles and discuss the meaning of each.
   * Restate each article in simple, conversational language understandable to our school and community.
   * Critique the revisions, and get the opinions of several others to determine whether or not the meaning of the article has been retained, and that the revision is very clear.
   * Create a poster to illustrate and advertise one article of the Declaration that has special meaning to you as a teenager.
   * Display poster and share with class why your group chose this article.

4. With the entire class, discuss the following:

   * Why is it necessary to have a **universal** list of rights?
   * To what degree does the Declaration encompass the rights of U.S. citizens?
   * Are there any rights in the Declaration not found in our own constitution?
   * Review the history of rights (the amendments) in the US. To what degree does the Declaration cover rights not in the Constitution of 1787?
   * How does a listing of rights contribute to tolerance and respect?
   * It has been said that just as your school, community and nation has the responsibility to protect rights of individuals, so does the world community have this responsibility? Do you agree? Explain.
   * Review your definitions of rights, tolerance and respect. Revise them to include the concept of **universal** rights.

5. Closure: Have students identify current United Nations actions in the news. Connect the U.N. action with specific rights in the Declaration. Create an on-going visual representation of this connection for the school or classroom.

6. Remind students of **My Diary,** entries using the following format:

   1. Describe a specific incident in which I was involved, where certain rights were not given to a group or individual.
   2. What I did.

3. What I wish I had done differently.
4. Why I did what I did.
5. What I hope to do next time.

Part 3: The United Nations and Rights of the Child

Article 1: "For the purposes of the present convention,a child means every human being below the age of 18 unless, under the law applicable to the child , majority is attained earlier."

U.N .Convention on the Rights of the Child, 1989

Objectives

Students will:

- share insights and ideas on children's rights.
- recognize the importance of the UN Convention on the Rights of the Child.
- create a document on the Rights of a Young Person (optional).

Materials

- Handout 9D, **History of the Rights of the Child**
- Handout 9E, **Excerpts from the U.N. Convention on the Rights of the Child**
- Large Sheets of Paper
- Journals

Time 2 class periods

Learning Sequence

1. Review with students what they learned about the United Nations and Human Rights in Lesson 8 and Lesson 9, Parts 1 and 2. Distribute and have students read Handout 9D. Ask the class why the U.N. would find it necessary to write a document, The Convention on the Rights of the Child, protecting the rights of children in addition to the Declaration of Human Rights. Some of their answers may include the following:

   - It reaffirms the fact that children, because of their vulnerability, need special care and protection
   - It places special emphasis on the primary caring and protective responsibility of the family,
   - and the need for legal and other protection of the child before and after birth,
   - and the importance of respect for the cultural values of the child's community,
   - and the vital role of international cooperation in achieving the realization of children's rights.

(Teacher note: Explain to the class that the word Convention indicates that this document is a legally binding treaty among the nations of the world. Contrast this with the word declaration which is a general statement of principles which is not legally binding.)

2. In small groups, have students list rights they would want to see in a document guaranteeing their rights. Distribute copies of Handout 9E, **Excerpts from the Convention on the Rights of the Child** (or sections of it to each group of students) .

   Have them add to their lists rights they find in the Convention not included in original listing. Star those rights they originally listed that are not in the Convention. Share with class and post.

3. Discuss with class, the following:

   * To what degree does the Convention reflect what you believe are your rights?

   * Are the rights of young people like yourselves, expressed differently than for a younger child? Or are there actually different rights for you than for a child?

   * These rights are **universal**, coming from world-wide acceptance of the Declaration of Human Rights. Is there need for a Convention on Rights of the Young Person (older than a child, younger than an adult)? What might be included that is not in this Convention?

   * List reasons why there could be a need for this Convention in addition to the existing documents. Is there need on the national and local level as well?

4. Remind students to make an entry into **My Diary** using the following format:

   1. Describe a specific incident in which I was involved or had observed where children were deprived of their rights.
   2. What I did.
   3. What I wish I had done differently.
   4. Why I did what I did.
   5. What I hope to do next time.

The following is an on-going optional closure activity:

5. Have students look at the starred rights on their lists (From # 2 above) and other issues of concern that raises the question of rights, such as:
   * role of student government
   * freedom of the press..school newspapers
   * freedom to wear what I want

- equity in financial support of sports
- safe school space

For homework, have each group work with 2-3 rights/issues, and draft a statement that could be a part of a document on the Rights of the Young Person. Prepare to share them in class.

6. Each group will work together in rewriting, revising 2-3 statements into articles(use Handout 7D as guide) for their document. Read draft of articles to class. Have class critique:
   - Is the basis of the article tolerance and respect for all points of view?

   - Is it clear that both young people and parents/family/in "loco parentis" have rights and responsibilities?

   - Who is responsible for the protection of the rights listed?

7. Ask for volunteers to work together to do these tasks:
   - combine and design a draft document of the articles.

   - write a preamble

   - write a list of reasons for the need of the document

   - make a list of groups who need to critique the document: student government, other schools, other classes, parents, teachers, administrators etc.

   - create a list of criteria by which to evaluate the draft copy

   - create a timetable and design a presentation for groups in school and community

8. Each group reports back to class, a final document is created, and the class organizes a campaign to inform, discuss and revise the document. The finished document, The Rights of the Young Person, could be shared in school and community.

Extended Activities

•Design a schoolwide celebration for the United Nations Human Rights Day, December 10 Contact: UN Department of Public Information, Room DC 1061, United Nations, NY, 10017, 212-963-6862.

•Become involved in the school programs of UNICEF, the United Nations Children's Fund, Contact: US Committee on UNICEF, 331 East 38th St, New York, NY, 10017, 212-686-5522.

Resources

- Human Rights and Social and Economic Development (Catalogue), Department of Public Information, Dissemination Division, United Nations, New York, New York, 10017, USA.

- United Nations Convention on the Rights of the Child, Department of Public Information, Dissemination Division, United Nations, New York, New York, 10017, USA.

- A Child's Right: A Safe and Secure World.United Nations Convention on the Rights of the Child, a curriculum module for middle and upper elementary grades, by Dorothy Hoffman, UNA-MN, 1929 S 5th St, Minneapolis, MN, 55454, 612-333-2824.

- WE: Lessons on Equal Worth and Dignity, the United Nations and Human Rights, by RoAnne Elliott, UNA-MN, 1929 S. 5th St., Minneapolis, MN, 55454, 612-333-2824.

- Catalogue on U.N. Publications can be obtained from the United Nations Sales Section, Room DC-853, Department 701, New York, New York, 10017, 212-963-8302.

- Jim Muldoon, Model U.N. and Youth Programs, UNA-USA, 485 5th Ave., New York, New York, 10017-6104, 212-697-3232.

- Basic Facts About the U.N., United Nations Sales Section, Room DC2-853, Department 403, New York, New York, 10017, 212-963-8302.

- Understanding the U.N., 1992 edition, (curriculum module for grades 7-12),UNA-MN, 1929 S. 5th St., Minneapolis, MN, 55454, 612-333-2824.

Handout VA

I Have a Right

Check the degree to which you believe the statements below (from 1791, U.S. Bill of Rights) are essential human rights for life, liberty and the pursuit of happiness. Fill in the "**VALUE**" column first. Then **RANK** the items (1 through 9) in terms of their importance to help you to live life with liberty and the pursuit of happiness, "1" as the most valuable or necessary, "9" as the least valuable or least necessary.

	1 = Very valuable
1 = most important	2 = Valuable
	3 = Neutral
	4 = Not very valuable
9 = least important	5 = Not valuable at all
	6 = No opinion
⬇	⬇

RANK (1-9)	VALUE (1-6)	
___	___	a. The personal right to have a firearm
___	___	b. The right to fair bail if arrested and to a fair trial
___	___	c. The personal right to break rules peacefully and disobey laws
___	___	d. The personal right to write and say what you want
___	___	e. The right to meet peaceably with others
___	___	f. The right to petition government and to organize with others to change government and laws peacefully
___	___	g. Personal protection from unreasonable search and seizures of your home and property
___	___	h. The right to reasonable punishment if convicted by trial by citizens for breaking laws
___	___	i. The personal right to believe any religion or political philosophy

Handout 9B

Emphasize the following ideas about Human Rights and the United Nations:

- The concept of human rights has not always been widely accepted.
- Spurred by the destruction and tragedy wrought by World War II, the nations then at war with Germany determined to establish an international approach to avoiding any repetition of the horror of a world war. The United Nations was the result of their efforts.
- The UN is an organization dedicated to peaceful co-operation between nations, and the preservation of justice and healthful living standards for all people living in all nations of the world.
- The international protection of human rights was seen as one essential pre-condition of world peace.
- The UN though not a law making body, effectively sets standards which all nations can adopt.
- The Universal Declaration of Human Rights was created by the UN Commission on Human Rights and adopted by the General Assembly of the UN on December 10, 1948. It is understood to be a common standard of achievement for all peoples and all nations.
- A Declaration is not a law, but a general statement of principles.
- The Universal Declaration of Human Rights has had far-reaching influence. It is the first international document to delineate human rights in any systematic fashion. Many nations which have gained independence since 1950 quoted from the Declaration in their constitutions.
- **The Universal Declaration of Human Rights** is described as a proclamation of the basic rights and freedoms to which all people are entitled.

On December 10, 1948, the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights. Following this historic act the Assembly called upon all Member countries to publicize the text of the Declaration and "to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions, without distinction based on the political status of countries or territories."

Final Authorized Text

UNIVERSAL DECLARATION OF HUMAN RIGHTS

Preamble

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now Therefore,

THE GENERAL ASSEMBLY

proclaims

THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2. Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3. Everyone has the right to life, liberty and security of person.

Article 4. No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5. No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6. Everyone has the right to recognition everywhere as a person before the law.

Article 7. All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8. Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9. No one shall be subjected to arbitrary arrest, detention or exile.

Article 10. Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11. (1) Everyone charged with a penal offense has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defense.

(2) No one shall be held guilty of any penal offense on account of any act or omission which did not constitute a penal offense, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offense was committed.

Article 12. No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honor and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13. (1) Everyone has the right to freedom of movement and residence within the borders of each state.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14. (1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political

continued

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crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15. (1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16. (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17. (1) Everyone has the right to own property alone as well as in association with others.

(2) No one shall be arbitrarily deprived of his property.

Article 18. Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19. Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20. (1) Everyone has the right to freedom of peaceful assembly and association.

(2) No one may be compelled to belong to an association.

Article 21. (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

(2) Everyone has the right of equal access to public service in his country.

(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22. Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international cooperation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23. (1) Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment.

(2) Everyone, without any discrimination, has the right to equal pay for equal work.

(3) Everyone who works has the right to just and favorable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

(4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24. Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25. (1) Everyone has the right to a standard of living adequate for the health and well being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26. (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27. (1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28. Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29. (1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30. Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

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Handout 9D

The Convention was adopted unanimously by the UN General Assembly on November 20, 1989. It is the most complete statement of children's rights ever made.

Milestones in the development of the document:

1. One of the first acts of the General Assembly at the time of the creation of the UN in 1945 was to establish the *United Nations Children's Fund (UNICEF).*

2. The *Universal Declaration of Human Rights* (1948) recognized that children must be the subject of special care and attention.

3. The 1959 *Declaration of the Rights of the Child* was specifically addressed to the protection of children's rights, providing a moral framework and a guide to private and public action.

4. 1979 was designated the *International Year of the Child* which gave impetus to the desire to write a convention that gave the force of treaty law to children's rights.

5. On January 26, 1990, 61 countries signed the convention (a record first day response). Signature is accepted as a sign that a country will seriously consider ratification.

6. On September 2, 1990, one month after the twentieth state ratified it, the convention became international law for those states that ratified it. For other states, the convention enters into force thirty days after they ratify it.

Source: The Rights of the Child Fact Sheet #10
Center for Human Rights (see Selected Resource list)

Handout 9E

Excerpts from the Convention on the Rights of the Child

Article 2

1. States Parties **shall respect and ensure the rights set forth in this Convention without discrimination of any kind,** irrespective of the child's or his or her parent's or legal guardian's race, colour, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other status.
2. States Parties shall take all appropriate measures **to ensure that that child is protected against all forms of discrimination or punishment** on the basis of status, activities, expressed opinions, or beliefs of the child's parent, legal guardians, or family members.

Article 7

1. The child shall be registered immediately after birth and shall have **the right from birth to a name, the right to acquire a nationality, and, as far as possible, the right to know and be cared for by his or her parents.**

Article 8

1. States Parties undertake the respect **the right of the child to preserve his or her identity, including nationality, name and family relations** as recognized by law without unlawful interference.

Article 9

1. States Parties shall ensure that **a child shall not be separated from his or her parents against their will,** except when competent authorities subject to judicial review determine, in accordance with applicable law and procedures, that such separation is necessary for the best interests of the child. Such determination may be necessary in a particular case such as one involving abuse or neglect of the child by the parents, or one where the parents are living separately and a decision must be made as to the child's place of residence.
2. In any proceedings pursuant to paragraph 1, all interested parties **shall be given an oppurtunity to participate in the proceedings and make their views known.**
3. States Parties shall respect the right of the child who is separated from one or both parents to **maintain personal relations and direct contact with both parents on a regular basis,** except if it is contrary to the child's best interests.

Article 10

1. **Applications by a child** or his or her parents **to enter or leave a State Party for the purpose of family reunification shall be dealt with by States Parties in a positive, human and expeditious manner.**
2. **A child** whose parents reside in different States **shall have the right to maintain on a regular basis** save in exceptional circumstances **personal relations and direct contacts with both parents.**

Article11

1. States Parties shall take measures **to combat the illicit transfer and non-return of children abroad.**

Article12

1. State Parties shall assure to the child who is capable of forming his or her own views **the right to express those views freely in all matters affecting the child,** the views of the child being given due weight in accordance with the age and maturity of the child.
2. For this purpose, the child shall in particular be provided **the opportunity to be heard in**

any judicial and administrative proceedings affecting the child, either directly, or through a representative or an appropriate body, in a manner consisitent with the procedural rules of national law.

Article 13

1. The child shall have **the right to freedom of expression**; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of the child's choice.

2. The exercise of this right may be subject to certain restrictions, but these shall only be such as are provided by law and are necessary:

(a) for respect of the rights or reputations of others; or
(b) for the protection of national security or or public order, or of public health or morals.

Article 14

1. States Parties shall respect **the right of the child to freedom of thought, conscience and religion.**

2. States Parties shall respect the rights and duties of the parents and, when applicable, legal guardians, to provide direction to the child inthe exercise of his or her right in a manner consistent withthe evolving capacities of the child.

3. Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health, or morals or the fundamental right and freedoms of others.

Article 15

1. States Parties recognize **the rights of the child to freedom of association and to freedom of peaceful assembly.**

2. No restrictions may be placed on the exercise of these rights other than those imposed in conformity with the law and which are necessary in a democratic society in the interests of national security or public safety, public order, the protection of publch health or morals or the protection of the rights and freedoms of others.

Article 16

1. **No child shall be subjected to artibtrary or unlawful interference with his or her privacy, family, home or correspondence, nor to unlawful attacks on his or her honour and reputation.**

2. The child has the right to the protection of the law against such interference or attacks.

Article 17

States Parties recognize the important function performed by the mass media and **shall ensure that the child has access to information and material from a diversity of national and international sources, especially those aimed at the promotion of his or her social, spiritual and moral well-being and physical and mentalhealth.** To this end, States Parties shall:

(a) Encourage the mass media to disseminate information and materials of social and cultural benefit to the child and in accordance with the spirit of article 29;
(b) Encourage international cooperation in the production, exchange and dissemination of such information and material from a diversity of cultural, national and international sources;
(c) Encourage the production and dissemination of children's books;
(d) Encourage the mass media to have particular regard to the linguistic needs of the child who belongs to a minority groups or who is indigenous;
(e) Encourage the development of appropriate guidelines for the protection of the child from information and material injurious to his or her well-being bearing in mind the provisions of articles 13 and 18.

Handout 9E

Article 18

1. **States Parties shall use their best efforts to ensure** recognition of the principle that **both parents have common responsibilities for the upbringing and development of the child.**
2. States Parties shall render appropriate assistance to parents and legal guardians in the performance of their child-rearing responsibilities and shall ensure the development of institutions, facilities and services for the care of children.
3. States Parties shall take all appropriate measures to ensure that children of working parents have the right to benefit from child care services and facilities for which they are eligible.

Article 19

1. States Parties shall take all appropriate legislative, administrative, social and educational measures **to protect the child from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation including sexual abuse, while in the care of parent(s), legal guardian(s) or any other person who has the care of the child.**

Article 20

1. **A child temporarily or permanently deprived of his or her family environment,** or in whose own best interests cannot be allowed to remain in that environment, **shall be entitled to special protection and assistance provided by the State.**
2. **States Parties shall** in accordance with their national laws **ensure alternative care for such a child.**
3. When considering solutions, **due regard shall be paid** to the desirability of continuity in a child's upbringing and to **the child's ethnic, religious, cultural and linguistic background.**

Article 21

1. States Parties which recognize and/or **permit the system of adoption shall ensure that the best interests of the child shall be the paramount consideration** and they shall:
    (a) ensure that the adoption of the child is authorized only by competent authorities and done only with the permission parents, relatives, and legal guardians.
    (b) recognize that intercountry adoption may be considered as an alternative means of child's care, if the child cannot be placed in a foster or an adoptive family or cannot in any suitable mannner be cared for in the child's country of origin.
    (c) take all appropriate measures to ensure that, in intercountry adoption, the placement does not result in improper financial gain for those involved in it.

Article 22

1. States Parties shall take appropriate measures **to ensure that a child who is seeking refugee status or who is considered a refugee will receive appropriate protection and humanitarian assistance.**

Article 23

1. **States Parties recognize that a mentally or physically disabled child should enjoy a full and decent life, in conditions which ensure dignity, promote self-relieance, and facilitate the child's active aprticpation in the community.**
2. States Parties shall promote in the spirit of international cooperation the exchange of appropriate information in the field of preventive health care and of medical, psychological and functional treatment of disabled children, including dissemination of and access to information concerning methods of rehabilitation education and vocational services, with the aim of enabling States Parties to improve their capabilities and skills and to widen their experience in these areas. In this regard, particular account shall betake of the needs of developing countries.

Article 24

1. **States Parties recognize the right of the child to the enjoyment of the highest attainable standard of health and to facilities for the treatment of illness and rehabilitation of health.** The States Parties shall strive to ensure that no child is deprived of his or her right of access to such health care service.
2. States Parties shall pursue full implementation of this right and, in particular, shall take appropriate measures:
    (a) To diminish infant and child mortality
    (b) To ensure the provision of necessary medical assistance and health care to all children with emphasis on the development of primary health care.
    (c) To combat disease and malnutrition including within the framework of primary health care, through *inter alia* the application of readily available technology and through the provision of adequate nutritious foods and clean drinking water, taking into consideration the dangers and risks of environmental pollution,
    (d) To ensure appropriate pre- and post-natal health care for expectant mothers,
    (e) To ensure that all segments of society, in particular parents and children, are informed, have access to education and are suported in the use of, basic knowledge of child health and nutrition, the advantages of breast-feeding, hygiene and environmental sanitation and the prevention of accidents,
    (f) To develop preventive health care, guidance for parents, and family planning education and services.
3. States Parties shall take all effective and appropriate measures with a view **to abolishing traditional practices prejudicial to the health of children.**

Article 26

1. States Parties shall recognize for every child **the right to benefit from social security, including social insurance.**

Article 27

1. States Parties recognize **the right of every child to a standard of living adequate for the child's physical, mental, spiritual, moral and social development.**
2. The parent(s) or others resposonsible for the child have the primary responsibility to secure, within their abilities, the conditions of living necessary for the child's development.
States Parties shall take appropriate measures to assist parents and others responsible for the child to implement this right.
3. States Parties shall take all appropriate measures to secure the recovery of maintenance (child support payments) for the child from the parents or other persons having financial responsibility for the child, both within the State Party and from abroad.

Article 28

1. States Parties recognize **the right of the child to education**, and with a view to achieving this right progressively and on the basis of equal opportunity, they shall, in particular:
    (a) make primary education compulsory and available free to all;
    (b) encourage the development of different forms of secondary education, make them available and accessible to every child;
    (c) make higher education accessible to all on the basis of capacity by every appropriate means;
    (d) make educational and vocational information and guidance available and accessbile to all children;
    (e) take measures to encourage regular attendance at schools and the reduction of drop-out rates.
2. States Parties shall take all appropriate measures to ensure that school discipline is administered in a manner consistent with the child's human dignity and in conformity with the present Convention.

3. States Parties shall promote and encourage international cooperation in matters relating to education.

Article 29

1. States Parties agree that **the education of the child shall be directed to**:
    - (a) the **development of the child's personality, talents, and mental and physical abilities to their fullest potential**;
    - (b) the **development of respect for human rights and fundamental freedoms**, and for the principles enshrined in the Charter of the United Nations;
    - (c) the **development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate,and for civilizations different from his or her own;**
    - (d) the **preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality to sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin**;
    - (e) the **respect for the natural environment.**

Article 30

In those states in which ethnic, religious or linguistic minorites or persons of indigenous origin exist, a **child belonging to such a minority or who is indigenous shall not be denied the right**, in community with other members of his or her group, **to enjoy his or her own culture, to profess and practice his or her own religion, or to use his or her own language.**

Article 31

1. States Parties recognize **the right of the child to rest and leisure, to engage in play and recreational activities appropriate to the age of the child and to participate freely in cultural life and the arts.**
2. State Parties shall respect and promote **the right of the child to fully participate in cultural and artistic life** and shall encourage the provision of appropriate and equal opportunities for cultural, artistic, recreational and leisure activity.

Article 32

1. States Parties recognize the right of the child **to protection from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, or moral development.**
2. States Parties shall take legislative, administrative, social and educational measures to ensure the implementation of this article. States Parties shall:
    - (a) **provide for a minimum age for admission to employment;**
    - (b) **provide for appropriate regulation** of the hours and conditions of employment and
    - (c) **provide for appropriate penalties or other sanctions** to ensure the effective enforcement of this article.

Article 33

States Parties shall take all appropriate measures **to protect children from the illicit use of narcotic drugs, and to prevent the use of children in the illicit production and trafficking of such substances.**

Article 34

States Parties undertake **to protect the child from all forms of sexual exploitation and**

sexual abuse. States Parties shall take all appropriate measures to prevent:

- (a) the inducement or coercion of a child in engage in any unlawful sexual activity;
- (b) the exploitative use of children in prostitution or other unlawful sexual practices;
- (c) the exploitative use of children in pornographic performances and materials.

Article 35

States Parties shall take all appropriate measues **to prevent the abduction, the sale of or traffic in children for any purpose or in any form.**

Article 36

States parties shall **protect the child against all other forms of exploitation prejudicial to any aspects of the child's welfare.** States Parties shall ensure that:

- (a) No child shall be subjected to torture or other cruel, inhuman or degrading treatment or punishment. Neither capital punishment nor life imprisonment without possibility of release shall be imposed upon any child under 18 years of age;
- (b) The arrest, detention or imprisonment of a child shall be used only as a measure of last resort and for the shortest appropriate period of time.
- (c) Every child deprived of liberty shall be treated with humanity and respect for the inherent dignity of the human person, and in a manner which takes into account the needs of persons of their age.
- (d) Every child deprived of liberty shall have the right to prompt access to legal and other appropriate assistance.

Article 38

1. States Parties shall take all feasible measures **to ensure that persons who have not attained the age of 15 years do not take a direct part in hostilities.**
2. States Parties **shall refrain from recruiting any person who has not attained the age of 15 years into the armed forces.**
3. States Parties **shall take all feasible measures to ensure protection and care of children who are affected by an armed conflict.**

Article 39

States Parties shall take all appropriate measures **to promote physical and psychological recovery of a child victim of: any form of neglect, exploitation, or abuse; torture or any other form of cruel, inhuman or degrading treatment or punishement, or armed conflict.**

Lesson 10

Case Study:
Conditions of Restavek Children in Haiti

"Each new generation offers humanity another chance.
If we provide for the survival and development of children everywhere,
protect them from harm and exploitation and
enable them to participate in decisions directly affecting their lives,
we will surely build a foundation of the just society
we all want and that children deserve."

Center for Human Rights
United Nations Office, Geneva

Objectives

Students will be able to:

- recognize children's rights abuses concerning child domestic labor.
- discuss issues of cultural relativity.
- address human rights abuses concerning children's rights.

Materials

- Journals
- Handout 10A, **Conditions of Restavek**.
- Handout 9E, **Excerpts from the U.N. Convention on the Rights of the Child**
- Special thanks to Zara Kinnunen who created this lesson. Zara is a former human rights lawyer who is commited to helping students understand human rights issues.

Time 1-2 class periods

Vocabulary

- Restavek (see below)

Learning Sequence

1. Give students case study, Handout 10A, to read (this could also be given as homework the day before). Explain to them that these stories are factual and based on interviews with two children in Haiti.

These interviews were conducted by a United States lawyer who lived in Haiti at the time. Restavek children are children who were either forced to leave their natural family or had lost their family due to death and were now forced into labor.

2. Once students have completed the article, have the students work in small groups and make a list of issues involving human rights that are being violated. Compile the list on the chalkboard.

3. Give students a copy of Handout 9E. Have each group read through the Convention and mark all the applicable sections. Place the relevant section numbers on the board and ask students if they all agree. Discuss with students the meaning of various sections.

4. Use the following questions to discuss the idea cultural relativity in human rights:

   A. Who should set standards for child labor laws? Human rights?
   B. How do the economic conditions of a country influence child labor laws?
   C. Should the United Nations impose their standards on small, economically poor countries?
   D. What are the consequences of international standards on child labor? Human rights?
   E. What are the consequences of no international standards?
   F. Do children's rights deserve special protection? Why?
   G. Is this case study an example of child abuse?

5. In groups, have students write a plan of action for the United Nations. They should consider the following:

   * How would the action be enforced?
   * What type of support from other countries would your plan need to work?

6. Have students write an entry in **My Diary** using the following format:

   1. Describe a specific incident which I read or heard about in from the news media, about children who were neglected or abused.
   2. How did I react?
   3. What could I do about it?
   4. What could others do about it?

Resources

* The Rights of the Child, Fact Sheet No.10, Center for Human Rights, New York Office, United Nations, New York, NY, 10017, USA.

* WE: Lessons on Equal Worth and Dignity, the United Nations and Human Rights, by RoAnne Elliott, UNA-MN, 1929 S. 5th St., Minneapolis, MN, 55454, 612-333-2824

* Catalogue on U.N. Publications can be obtained from the United Nations Sales Section, Room DC2-853, Department 701, New York, New York, 10017, 212-963-8302

* Jim Muldoon, Model U.N. and Youth Programs, UNA-USA, 485 5th Ave., New York, New York, 10017-6104, 212-697-3232

* Human Rights and Social and Economic Development, a United Nations Publication, Department of Public Information, Desemination Division, United Nations, New York, NY, 10017.

* Basic Facts About the U.N., United Nations Sales Section, Room DC-853, Department 701, New York, New York, 10017, 212-963-8302

* A Child's Right: A Safe and Secure World, United Nations Convention on the Rights of the Child, a curriculum module for middle and upper elementary grades, by Dorothy Hoffman, UNA-MN, 1929 S. 5th St., Minneapolis, MN, 55454, 612-333-2824.

*ABC Teaching Human Rights (information and activities for the classroom) United Nations Sales Section, Room DC2-853, Department 403, New York, New York, 10017, 212-963-8302

Handout 10A

Conditions of Restavek

Source: Conditions of Restavek, Published by the Minnesota Advocates for Human Rights, 400 2nd Avenue South, Suite 1050, Minneapolis, Minnesota 55401.

> We need to sensitize all involved to protect those children whose parents, for over a century out of economic necessity, have placed them in domesticity with the hope of offering them a chance – but what a chance! A chance that three-fourths of the children never get, because they are subjected to terrible treatment that is analogous, with some exceptions, to that inflicted on our ancestors by the colonialists.

Jacques Thesée, former Head of the Social Protection Division of the Institute of Welfare and Social Research (Haiti)[31]

A. Testimonials

The stories of two restavek children, Marie[32] and Jean, are summarized below. Their accounts are included, before undertaking the legal analysis of restavek that follows, as specific examples of the cumulative effect on restavek children of the loss of the natural family and the exploitation by the employing family.

The household for which Marie worked consisted of a husband and wife, their three children, three other restaveks, and several boarders who, like the Committee's source,[33] were finishing high school in Port-au-Prince while their parents lived elsewhere. Marie, who was about seven years old, came from the countryside, although she had no precise knowledge of where. She had no continuing contact with any of her original family.

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[31] Allocution de Bienvenue par Jacques Thesée, p. 2, 1984 Conference Report.

[32] The children's first names have been changed, but the accounts are otherwise factual.

[33] This account was provided to the Committee by a Haitian woman now living in the United States.

As a restavek, Marie rose at 5:00 a.m. Her first job was to fetch water from a nearby well. After returning to the house balancing the heavy jug on her head, she prepared breakfast and served it to the members of the household, including the boarders. She next walked the five-year-old son of the employing family to school. While both of the employing family's children went to school, none of the restaveks did. Marie's next jobs were to buy food in the markets and run various errands, such as collecting debts owed her employer by various neighbors, who purchased from the employing family's store on credit.

Marie was also responsible for starting and tending the charcoal fire behind the house, sweeping the yard, washing some of the clothes, carrying snacks to the family's children at school, washing the mother's feet at least once a day, washing dishes and cleaning the outside kitchen.

At noon she would bring the five-year-old boy home from school and assist him in changing his clothes. She would then set the table for lunch, assist in the preparation and service of lunch and return the boy to school after lunch. She was then to return to the house to be available for errands until it was time to prepare supper.

Marie was harshly treated by the employing family. The mother regularly beat her with a leather strap if she was thought to be slow to respond to a request or if she was considered disrespectful. While the mother occasionally hit her three children, the four restaveks were much more severely disciplined, and the discipline was designed to create and maintain a subservient attitude. For example, when one of the older restavek girls ran away, she was pursued and found by the mother, and then severely beaten. It was the only time the child tried to run away.

The other restaveks (two girls and a boy) performed similar jobs to Marie's, except the older girls were more involved in the actual cooking and the boy performed rougher, heavier work, such as cutting wood and cleaning open sewers in the back yard. The boy was also more involved in the family businesses. The boy and one of the restavek girls were siblings.

Rigid distinctions were maintained between the restaveks and the family's children. The restaveks did not go to school, ate leftovers or cornmeal rather than sharing in the family's meals, had ragged clothes and no shoes, slept outside or on the floor rather than in beds, and were not even allowed to bathe in the water they brought to the household. In contrast, the family's children went to school, ate with their parents, were well dressed, slept inside on beds and bathed regularly.

The restaveks performed all the physical labor in the household, at the direction of its various members, including the five-year-old boy. The employing family seemed to view the restaveks as a different species from themselves. Eventually the employing family moved to Montreal, Canada. The four restaveks, by then teenagers, were simply put out onto the street.

The second child, Jean, said he was twelve, but looked much younger.[34] He came from the North, near Cap-Haitien, and thought his parents were living, but had had no contact with them for several years. Two or three years earlier a woman he had never seen before came to his village and chose him to be her restavek child. She took him, by himself, to Port-au-Prince. The woman beat him frequently; he felt scared of and trapped by her.

Eventually the woman "fired" Jean, told him to leave her house and suggested he return to his rural home. He had no means to return home, or even a precise idea as to where his home was. He lived on the streets in Port-au-Prince for a time, eventually befriending a boy about his own age. The boy's mother let him move into her house. He now cares for the family's five children and does not go to school (the family's children go to school.) Jean does, however, have time to play, gets adequate food and is not beaten. He feels that his situation is much better than it was. Jean nevertheless said that he would like to go back to his real family, if he knew how. When asked if he thought his parents would help him if they knew his wish to return, he began to cry.

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[34] The delegation interviewed Jean in Port-au-Prince through a Creole interpreter.

These accounts of the restavek's work day and general living conditions are typical of those heard from other restavek children and from other Haitians. In such conditions, the child is clearly exploited, her basic needs to develop as a person fundamentally ignored.

SECTION IV

TAKING ACTION

"The United Nations has called on all countries and all people to work together to do away with these terrible feelings and actions that have poisoned societies for so long. Each of us can contribute."

Javier Perez de Cuellar,
Secretary-General, United Nations, 1981-1991

Lesson 11

United Nations and Women

"Discrimination against women, denying or limiting as it does their equality of rights with men, is fundamentally unjust and constitutes an offense against human dignity."

Article 1,
U.N. Convention on the Elimination of Discrimination Against Women

Objectives

Students will be able to:

-

Materials

- Journals
- Handout 11A, **Remember the Ladies**
- Handout 11B, **French Declaration of the Rights of Women**
- Handout 11C, **Seneca Falls Declaration**
- Handout 11D, **Excerpts from the UN Convention on the Elimination of Discrimination Against Women**
- Handout 11E, **UN Forward Looking Strategies**
- Background information on the United Nations in Lesson 8

Time class periods

Learning Sequence

1. Explain to students that one of the purposes of this lesson is to learn to listen actively while hearing another perspective. Remind students that honest and caring people can disagree and that to listen to, and accept another's perspective or argument does not mean you agree with it.

2. Put students into four small groups, each group being responsible for one of the following case studies:
   - Abigail Adams' letter to her husband, American revolutionist John Adams, in 1776.
   - Ms. Olympe de Gouges' letter to the Queen of France, in 1791, during the French Revolution.
   - Lucretia Mott and Elizabeth Cady Stanton's Declaration of the Sentiments of Women in Seneca Falls, in 1848.
   - The United Nations' Convention on Elimination of Discrimination Against Women in 1979.

Distribute the appropriate Handouts for each case study.

3. Explain to the students that each group will present their case study to the class and lead a discussion on the following:

- What questions are being argued?
- What "side" is the speaker taking?
- What are the main points being made?
- What opposing arguments does the speaker anticipate and refute?

In preparation for the presentation, members of the group will contribute the following:

- background information on the historical setting of the case study
- identification of the reasons for the document
- identification of the viewpoint of the writer(s) of the document
- selection of significant points in the handout reading that support the main points being made
- identification of the main arguments document writers foresee and answer
- design a presentation and discussion of the case study for the class
- choose individuals to present to class

4. Present and discuss as directed in #3.

5. Class discussion after presentations:

- Have students share their perspectives on the issue raised in each case study. To what degree, did their perspective change, stay the same, on hearing the points made in each case?
- Place each document on a timeline. Why was there still need in 1979 to have a document that was similar to 1791? To what degree does an international document "add weight" to the arguments stated in the French and United States' documents?
- Review with students that one of the purposes of this lesson is to learn to listen actively while hearing another perspective. How successful was the class in listening, in being honest, caring and accepting of another's perspective or argument even while disagreeing?

5. Distribute Handout 11E to each small group. Explain to students that this document was developed by the United Nations to encourage **action** in regard to women's rights to equality, development and peace. Have them read and identify strategies that are especially meaningful to them. Choose two of these strategies and develop an action plan to implement them in their classroom, school or neighborhood. Share with class and any other appropriate school/community leader.

6. Journals: Have students free write on Accepting and Respecting a Perspective With Which I Don't Agree. Encourage them to include some of what they have learned in this lesson. Remind students to continue to record each day their self observation in journal section, **My Diary**, in the following format:

1. Describe a specific incident in which I was involved that relates to tolerant/intolerant behavior.
2. What I did:
3. What I wish I had done differently:
4. Why I did what I did:
5. What I hope to do next time

Extended Activities

* Research and report on the U.N. International Women's Day, March 8
* Research and report on the Women's Rights Movement in the US

Handout 11A

Remembering the Ladies

These letters were written in 1776, shortly after the start of the American Revolution and over 130 years before women achieved the right to vote.

March 31, 1776

Dear John,

I am so excited to hear that you will be helping to write the Declaration of Independence and the laws of our new nation. I hope that you will remember the ladies, and be more generous to them than your ancestors were to the women of their time. Do not give women so much power over wives. Remember, all men would be rulers of women, if they could. If you continue to ignore us, we will refuse to obey any of your laws which we have never had any say about. Regard us as human beings, created equal like you.

Love,

Abigail

April 14, 1776

Dear Abigail,

As to the suggestions in your last letter, I cannot but laugh. Everywhere there are people refusing to obey laws. Children are disobedient, schools and colleges are disturbed, Indians are fighting back, and the blacks have become disrespectful of their masters. But your letter was the first announcement that another tribe, much larger in number and more powerful then all the rest, has grown unhappy with their condition. You have become so rude that I cannot ignore it. Believe me, we know better than to throw away our masculine systems. We refuse to give up our power to eventually be ruled by the petticoat.

Fondly,

John

Handout 11B

Declaration of the Rights of Women

The following document was written in response to the French revolutionists' The Declarations of the Rights of Man, which contained the principles of human liberty that inspired the French Revolution.

10. THE DECLARATION OF THE RIGHTS OF WOMAN

Source: Olympe de Gouges, *Les Droits de la Femme* (Paris, n.d. [1791], in B.N., E* 5568.

De Gouges was a butcher's daughter from Montauban who wrote several plays and a number of pamphlets on the coming Estates General. In this work de Gouges states that the Declaration of the Rights of Man and Citizen is not being applied to women. She implies the vote for women, demands a national assembly of women, stresses that men must yield rights to women, and emphasizes women's education. She addresses *Les Droits de la Femme* to the Queen, trusting perhaps that the Queen could be converted to the cause of political rights for women and become principal spokeswoman for a feminist program. De Gouges' allegiances are complexly divided between royalty and the national legislature.

To the Queen: Madame,

Little suited to the language one holds to with kings, I will not use the adulation of courtiers to pay you homage with this singular production. My purpose, Madame, is to speak frankly to you; I have not awaited the epoch of liberty to thus explain myself; I bestirred myself as energetically in a time when the blindness of despots punished such noble audacity.

When the whole empire accused you and held you responsible for its calamities, I alone in a time of trouble and storm, I alone had the strength to take up your defense. I could never convince myself that a princess, raised in the midst of grandeur, had all the vices of baseness.

Yes, Madame, when I saw the sword raised against you, I threw my observations between that sword and you, but today when I see who is observed near the crowd of useless hirelings, and [when I see] that she is restrained by fear of the laws, I will tell you, Madame, what I did not say then.

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If the foreigner bears arms into France, you are no longer in my eyes this falsely accused Queen, this attractive Queen, but an implacable enemy of the French. Oh, Madame, bear in mind that you are mother and wife; employ all your credit for the return of the Princes. This credit, if wisely applied, strengthens the father's crown, saves it for the son, and reconciles you to the love of the French. This worthy negotiation is the true duty of a queen. Intrigue, cabals, bloody projects will precipitate your fall, if it is possible to suspect that you are capable of such plots.

Madame, may a nobler function characterize you, excite your ambition, and fix your attentions. Only one whom chance has elevated to an eminent position can assume the task of lending weight to the progress of the Rights of Woman and of hastening its success. If you were less well informed, Madame, I might fear that your individual interests would outweigh those of your sex. You love glory; think, Madame, the greatest crimes immortalize one as much as the greatest virtues, but what a different fame in the annals of history! The one is ceaselessly taken as an example, and the other is eternally the execration of the human race.

It will never be a crime for you to work for the restoration of customs, to give your sex all the firmness of which it is capable. This is not the work of one day, unfortunately for the new regime. This revolution will happen only when all women are aware of their deplorable fate, and of the rights they have lost in society. Madame, support such a beautiful cause; defend this unfortunate sex, and soon you will have half the realm on your side, and at least one-third of the other half.

Those, Madame, are the feats by which you should show and use your credit. Believe me, Madame, our life is a pretty small thing, especially for a Queen, when it is not embellished by people's affection and by the eternal delights of good deeds.

If it is true that the French arm all the powers against their own Fatherland, why? For frivolous prerogatives, for chimeras. Believe, Madame, if I judge by what I feel—the monarchical party will be destroyed by itself, it will abandon all tyrants, and all hearts will rally around the fatherland to defend it.

There are my principles, Madame. In speaking to you of my fatherland, I lose sight of the purpose of this dedication. Thus, any good citizen sacrifices his glory and his interests when he has none other than those of his country.

I am with the most profound respect, Madame,

Your most humble and most obedient servant,
de Gouges

The Rights of Woman

Man, are you capable of being just? It is a woman who poses the question; you will not deprive her of that right at least. Tell me, what gives you sovereign empire to oppress my sex? Your strength? Your talents? Observe the Creator in his wisdom; survey in all her grandeur that nature with whom you seem to want to be in harmony, and give me, if you dare, an example of this tyrannical empire. Go back to animals, consult the elements, study plants, finally glance at all the modifications of organic matter, and surrender to the evidence when I offer you the means; search, probe, and distinguish, if you can, the sexes in the administration of nature. Everywhere you will find them mingled; everywhere they cooperate in harmonious togetherness in this immortal masterpiece.

Man alone has raised his exceptional circumstances to a principle. Bizarre, blind, bloated with science and degenerated—in a century of enlightenment and wisdom—into the crassest ignorance, he wants to command as a despot a sex which is in full possession of its intellectual faculties; he pretends to enjoy the Revolution and to claim his rights to equality in order to say nothing more about it.

Declaration of the Rights of Woman and the Female Citizen

For the National Assembly to decree in its last sessions, or in those of the next legislature:

Preamble

Mothers, daughters, sisters [and] representatives of the nation demand to be constituted into a national assembly. Believing that ignorance, omission, or scorn for the rights of woman are the only causes of public misfortunes and of the corruption of governments, [the women] have resolved to set forth in a solemn declaration the natural, inalienable, and sacred rights of woman in order that this declaration, constantly exposed before all the members of the society, will ceaselessly remind them of their rights and duties; in order that the authoritative acts of women and the authoritative acts of men may be at any moment compared with and respectful of the purpose of all political institutions; and in order that citizens' demands, henceforth based on simple and incontestable principles, will always support the constitution, good morals, and the happiness of all.

Consequently, the sex that is as superior in beauty as it is in courage during the sufferings of maternity recognizes and declares in the pres-

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: and under the auspices of the Supreme Being, the following Rights
Woman and of Female Citizens.

Article I

Voman is born free and lives equal to man in her rights. Social
inctions can be based only on the common utility.

Article II

he purpose of any political association is the conservation of the
iral and imprescriptible rights of woman and man; these rights are
rty, property, security, and especially resistance to oppression.

Article III

he principle of all sovereignty rests essentially with the nation,
h is nothing but the union of woman and man; no body and no
vidual can exercise any authority which does not come expressly
n it [the nation].

Article IV

iberty and justice consist of restoring all that belongs to others; thus,
only limits on the exercise of the natural rights of woman are
petual male tyranny; these limits are to be reformed by the laws of
ire and reason.

Article V

aws of nature and reason proscribe all acts harmful to society;
rything which is not prohibited by these wise and divine laws cannot
prevented, and no one can be constrained to do what they do not
nmand.

Article VI

The law must be the expression of the general will; all female and
le citizens must contribute either personally or through their repre-
tatives to its formation; it must be the same for all: male and female
zens, being equal in the eyes of the law, must be equally admitted to
honors, positions, and public employment according to their capacity
l without other distinctions besides those of their virtues and talents.

Article VII

No woman is an exception; she is accused, arrested, and detained in
s determined by law. Women, like men, obey this rigorous law.

Article VIII

The law must establish only those penalties that are strictly and obviously necessary, and no one can be punished except by virtue of a law established and promulgated prior to the crime and legally applicable to women.

Article IX

Once any woman is declared guilty, complete rigor is [to be] exercised by the law.

Article X

No one is to be disquieted for his very basic opinions; woman has the right to mount the scaffold; she must equally have the right to mount the rostrum, provided that her demonstrations do not disturb the legally established public order.

Article XI

The free communication of thoughts and opinions is one of the most precious rights of woman, since that liberty assures the recognition of children by their fathers. Any female citizen thus may say freely, I am the mother of a child which belongs to you, without being forced by a barbarous prejudice to hide the truth; [an exception may be made] to respond to the abuse of this liberty in cases determined by the law.

Article XII

The guarantee of the rights of woman and the female citizen implies a major benefit; this guarantee must be instituted for the advantage of all, and not for the particular benefit of those to whom it is entrusted.

Article XIII

For the support of the public force and the expenses of administration, the contributions of woman and man are equal; she shares all the duties [*corvées*] and all the painful tasks; therefore, she must have the same share in the distribution of positions, employment, offices, honors, and jobs [*industrie*].

Article XIV

Female and male citizens have the right to verify, either by themselves or through their representatives, the necessity of the public contribution. This can only apply to women if they are granted an equal share, not only of wealth, but also of public administration, and in the determination of the proportion, the base, the collection, and the duration of the tax.

Article XV

The collectivity of women, joined for tax purposes to the aggregate of men, has the right to demand an accounting of his administration from any public agent.

Article XVI

No society has a constitution without the guarantee of rights and the separation of powers, the constitution is null if the majority of individuals comprising the nation have not cooperated in drafting it.

Article XVII

Property belongs to both sexes whether united or separate; for each it is an inviolable and sacred right; no one can be deprived of it, since it is the true patrimony of nature, unless the legally determined public need obviously dictates it, and then only with a just and prior indemnity.

Postscript

Woman, wake up; the tocsin of reason is being heard throughout the whole universe; discover your rights. The powerful empire of nature is no longer surrounded by prejudice, fanaticism, superstition, and lies. The flame of truth has dispersed all the clouds of folly and usurpation. Enslaved man has multiplied his strength and needs recourse to yours to break his chains. Having become free, he has become unjust to his companion. Oh, women, women! When will you cease to be blind? What advantage have you received from the Revolution? A more pronounced scorn, a more marked disdain. In the centuries of corruption you ruled only over the weakness of men. The reclamation of your patrimony, based on the wise decrees of nature—what have you to dread from such a fine undertaking? The *bon mot* of the legislator of the marriage of Cana? Do you fear that our French legislators, correctors of that morality, long ensnared by political practices now out of date, will only say again to you: women, what is there in common between you and us? Everything, you will have to answer. If they persist in their weakness in putting this non sequitur in contradiction to their principles, courageously oppose the force of reason to the empty pretentions of superiority; unite yourselves beneath the standards of philosophy; deploy all the energy of your character, and you will soon see these haughty men, not groveling at your feet as servile adorers, but proud to

share with you the treasures of the Supreme Being. Regardless of what barriers confront you, it is in your power to free yourselves; you have only to want to. Let us pass now to the shocking tableau of what you have been in society; and since national education is in question at this moment, let us see whether our wise legislators will think judiciously about the education of women.

Women have done more harm than good. Constraint and dissimulation have been their lot. What force had robbed them of, ruse returned to them; they had recourse to all the resources of their charms, and the most irreproachable person did not resist them. Poison and the sword were both subject to them; they commanded in crime as in fortune. The French government, especially, depended throughout the centuries on the nocturnal administration of women; the cabinet kept no secret from their indiscretion; ambassadorial post, command, ministry, presidency, pontificate, college of cardinals; finally, anything which characterizes the folly of men, profane and sacred, all have been subject to the cupidity and ambition of this sex, formerly contemptible and respected, and since the revolution, respectable and scorned.

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Handout 11C

Declaration of Sentiments

In Seneca Falls, New York, in July of 1848, over 150 men and women gathered to hear this declaration read by Elisabeth Cady Stanton and Lucretia Mott.

Seneca Falls Convention, July 19-20, 1848

When, in the course of human events, it becomes necessary for one portion of the family of man to assume among the people of the earth a position different from that which they have hitherto occupied, but one to which the laws of nature and nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes that impel them to such a course.

We hold these truths to be self-evident: that all men and women are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted, deriving their just powers from the consent of the governed. Whenever any form of government becomes destructive of these ends, it is the right of those who suffer from it to refuse allegiance to it, and to insist upon the institution of a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their duty to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of the women under this government, and such is now the necessity which constrains them to demand the equal station to which they are entitled.

The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her. To prove this, let facts be submitted to a candid world.

He has never permitted her to exercise her inalienable right to the elective franchise.

He has compelled her to submit to laws, in the formation of which she had no voice.

He has withheld from her rights which are given to the most ignorant and degraded men -- both natives and foreigners.

Having deprived her of this first right of a citizen, the elective franchise, thereby leaving her without representation in the halls of legislation, he has oppressed her on all sides.

He has made her, if married, in the eye of the law, civilly dead.

He has taken from her all right in property, even to the wages she earns.

He has made her, morally, an irresponsible being, as she can commit many crimes with impunity, provided they be done in the presence of her husband. In the covenant of marriage, she is compelled to promise obedience to her husband, he becoming to all intents and purposes her master -- the law giving him power to deprive her of her liberty, and to administer chastisement.

He has so framed the laws of divorce, as to what shall be the proper causes, and in case of separation, to who the guardianship of the children shall be given, as to be wholly regardless of the happiness of women -- the law, in all cases, going upon a false assumption of the supremacy of man, and giving all power into his hands.

After depriving her of all rights as a married woman, if single, and the owner of property, he has taxed her to support a government which recognizes her only when her property can be made profitable to it.

He has monopolized nearly all the profitable employment, and from those she is permitted to follow, she receives but a scanty remuneration. He closes against her all the avenues to wealth and distinction which he considers most honorable to himself. As a teacher of theology, medicine, or law, she is not known.

He has denied her the facilities for obtaining a thorough education, all colleges being closed against her.

He allows her in Church, as well as State, but a subordinate position, claiming Apostolic authority for her exclusion from the ministry, and, with some exceptions, from any public participation in the affairs of the church.

He has created a false public sentiment by giving to the world a different code of morals for men and women, by which moral delinquencies which exclude women from society, are not only tolerated, but deemed of little account in man.

He has usurped the prerogative of Jehovah himself, claiming it as his right to assign for her a sphere of action, when that belongs to her conscience and to her God.

He has endeavored, in every way that he could, to destroy her confidence in her own powers, to lessen her self-respect, and to make her willing to lead a dependent and abject life.

Now, in view of this entire disenfranchisement of one-half the people of this country, their social and religious degradation -- in view of the unjust laws above mentioned, and because women do feel themselves aggrieved, oppressed, and fraudulently deprived of their most sacred rights, we insist that they have immediate admission to all the rights and privileges which belong to them as citizens of the United States.

In entering upon the great work before us, we anticipate no small amount of misconception, misrepresentation, and ridicule; but we shall use every instrumentality within our power to effect our object. We shall employ agents, circulate tracts, petition the State and National legislatures, and endeavor to enlist the pulpit and the press in our behalf. We hope this Convention will be followed by a series of Conventions embracing every part of the country.

Handout 11D

Summary of Selected Points in the Convention on the Elimination of Discrimination Against Women

ARTICLE 1 — DEFINES DISCRIMINATION
- any distinction, exclusion or restriction made on the basis of sex

ARTICLE 2 — POLICY MEASURES TO ELIMINATE DISCRIMINATION
- embody principle of equality in national constitutions, civil codes or other laws.
- legal protection against discrimination by the establishment of tribunals.
- ensure that public authorities and institutions refrain from discrimination.
- abolish all existing laws, customs and regulations that discriminate against women.

ARTICLE 4 — TEMPORARY SPECIAL MEASURES TO ACCELERATE WOMEN'S EQUITY
- these affirmative actions, including maternity protection, shall not be considered discriminatory.

ARTICLE 5 — SEX ROLES AND STEREOTYPING
- practices based on the inferiority or superiority of either sex shall be eliminated.
- ensure that family education teaches that both men and women share a common role in raising children.

ARTICLE 10 — EQUAL RIGHTS IN EDUCATION
- career and vocational guidance
- continuing education, including literacy programs.
- reduction of female dropout rates.
- coeducation; elimination of stereotyping in texts.
- participation in sports and physical education.
- access to health and family planning information.

ARTICLE 11 — EMPLOYMENT RIGHTS
- same employment rights as men.
- free choice of profession and employment; training
- equal remuneration, benefits, evaluation.
- social security.
- health protection and safety.
- prohibition against dismissal for pregnancy or marital status.
- maternity leave.
- social services provision encouraged.
- special protection during pregnancy against harmful work.

ARTICLE 12 — HEALTH CARE AND FAMILY PLANNING
- equal access to; appropriate pregnancy services.

ARTICLE 13 — ECONOMIC AND SOCIAL BENEFITS
- equal access to family benefits; loans and credit.
- right to participate in recreational activities, sports, and cultural life.

ARTICLE 14 RURAL WOMEN

- recognition of particular problems of rural women, the specific roles they play in economic survival of families and of their unpaid work.
- right to participate in development planning and implementation.
- right to health care and family planning.
- right to benefit directly from social security
- right to training and education.
- right to organize self-help groups and cooperatives
- right to participate in all community activities
- right to access to credit, loans, marketing facilities, appropriate technology, and equal treatment in land and agrarian reform and resettlement.
- right to adequate living conditions--housing, sanitation, electricity, water, transport, and communications.

ARTICLE 15 EQUALITY BEFORE THE LAW

- same legal capacity as men--to contract, administer property, appear in court or before tribunals.
- contractual and other private restrictions on legal capacity of women should be declared null and void.
- freedom of movement; right to choose residence and domicile.

ARTICLE 16 MARRIAGE AND FAMILY LAW

- equal rights and responsibilities with men in marriage and family relations.
- right to freely enter into marriage; choose spouse.
- equality during marriage and at its dissolution.
- right to choose freely number and spacing of children; access to information, education, and means to make that choice.
- equal rights to guardianship and adoption of children.
- same personal rights as husband; right to choose family name, profession, or occupation.
- equal rights and responsibilities regarding ownership, management, disposition of property.
- minimum age and registration of marriage.

Convention on the Elimination of Discrimination Against Women

This United Nations document was adopted by the General Assembly on December 19, 1979. It is essentially an international bill of rights for women and sets out in legally binding form, internationally accepted principles and measures to achieve equal rights for women. It is the result of several decades of effort by international women's organizations, experts, and theUnited Nations Commission on the Status of Women.

Handout 11E

FLS: Goals, Obstacles and Strategies

GOALS	OBSTACLES	STRATEGIES
EQUALITY The recognition of the equal dignity and worth of all human beings. Equal rights for men and women.	• Poverty, unfair distribution of the international economy. • Sex stereotyping and gender discrimination confines women to performing limited devalued roles in society and effectively precludes their participation in other roles- this conditions all to the false belief in the inferiority of women. • Laws discriminate against women in ways that restrict their control of their own resources, freedom of movement, custody of children and in other critical areas.	• Create and/or enforce laws that protect the rights of women. • All governments sign, ratify and ensure compliance with the Convention on the Elimination of All Forms of Discrimination Against Women. • Governments should see that all people are educated as to the abilities and potential of women and alsowomen's rights. • Take leadership role in breaking down stereotypes which place limits on women and men. • Governments should teach sexual equality and inform women of their legal rights.
DEVELOPMENT The enhancement of quality of life through political, economic, social and cultural improvements-providing people with means to make a living and utilize resources and take advantage of rights and opportunities.	• Arms race- drains money and people power away from programs which would improve the quality of life. • Imperialism, colonialism and apartheid. • Racism and exploitation. • All forms of foreign domination and occupation. • Lack of will to change traditional attitudes which lead to servile roles for women. • Poverty.	• Eliminate gender bias in development projects. • Teach that the effective participation of women is an absolute necessity development will not proceed successfully without women playing an important role. • Governments need to make sure that women's issue are represented in all areas and at all levels of government. • WORK-Eliminate employment discrimination, train women in all fields. • HEALTH-Recognize women's role as health care providers. Allow women to control the number and spacing of children. Promote family planning and improve health care services. • EDUCATION-Teach men to care for children, eliminate sex stereotyping in eductional systems, provide adult literacy programs so women can continue education. • Design food production programs with women playing central roles in design and implementation. • International community should provide money to female food producers in drought-stricken areas. • Teach women to use mode farm technology.

Handout 11E

Forward Looking Strategies (FLS)

This document was adopted by delegates representing more than 150 nations. at the UN Decade for Women World Conference, held in Nairobi, Kenya in July, 1985. The document addresses the three themes of the conference, which are actually the goals of all actions proposed during the international meetings in Mexico City (1975), Copenhagen (1980) and Nairobi (1985). The goals are equality, development and peace. This document identifies the goal, lists the obstacles, and offers concrete strategies by which women's rights can be achieved. The FLS can be described as a guide for long term global action.

FLS: Goals, Obstacles and Strategies

GOALS	OBSTACLES	STRATEGIES
		• Women's perspective should be fully incorporated into industrialization strategies. • Encourage women to study science and mathematics. • Women take leadership in housing programs and build projects. • Educate women about environmental issues. • Improve sanitation conditions. • Government to provide education, childcare and flexible working schedules to facilitate women's participation in a range of employment. • Governments identify, prevent and eliminate all violence including family violence. • Educate women to reduce likelihood of their own victimization.
PEACE Peace depends upon the prevention of use of force, threat of use of force and prevention of violations of fundamental rights and freedoms.	• International tension and violation of the UN Charter. • Arms race and wars. • Armed conflicts, occupation of a country by foreigners, aggression against one country by another. • Apartheid, violations of human rights. • Terrorism, repression, disappearances of persons, sex discrimination. • Historically established hostile attitudes-ignorance, bigotry, racism, lack of tolerance, lack of respect for different cultures and nationalities, fear of difference.	• Women must be involved in international relations in order for lasting, global peace to evolve. • Promote freedom, rights and elimination of discrimination, oppression, aggression, foreign occupation, violence and violence against women. • Reduce world arms race to provide national economies with money to help people. • Provide help for victims of violence. • Establish programs to confront and eliminate violence against women. • Understand what situations put women at risk for violence. • Women mobilize to promote peace. • Women need access to positions of power to implement alternatives to war. • Teach peace, provide peace education for all-especially for youth. • Discourage war play among youth. • Discourage all forms of abuse, aggression and cruelty. • Women must participate in conducting peace research. • Eliminate war and armed conflict as a way of settling international disputes.

Lesson 12

The United States: 500 Years Since Columbus

"For America to grow as a nation,
future explorations must include those that look inward.
The pain as well as the adventure of the nation's past must be excavated
for new, more inclusive foundations to be built. The result must be
a national vision that includes not only all people,
but all creatures, and the land, water, and air."
Editorial, Minnesota StarTribune, 10/10/92

Objectives

Students will be able to:

- analyze the story of Columbus from various cultural perspectives.
- discuss how those who might not see Columbus as a hero might feel during Columbus day celebrations.
- develop alternatives to traditional Columbus Day celebrations as a way of honoring many cultures.

Materials

- Handout 12A, **Role Cards**
- Handout 12B, **Role Play Assignments, Part I**.
- Handout 12C, **Role Play Assignments, Part II**.
- Handout 12D, **The United Nations Speaks to Us**
- Journals
- Background information on the United Nations in Lesson 8

Time 1-2 class periods

Learning Sequence

1. Open the class by having students do a five minute free-write. Tell students not to worry about grammar, spelling, or punctuation. On the board place the following problem and ask students to respond to it in their free-write:
    - Describe, in detail, the story of Christopher Columbus.

2. After free-write have several students share their ideas with the class. Hold a general class discussion on the topic. Discussion questions:
    - Why is Columbus such a hero in the United States?
    - What ethnic/cultural groups might Columbus be revered by the most?
    - What ethnic/ethnic cultural groups might have problems honoring Columbus and might even think of him as a villain? (Remind students that Native Americans might not be the only group that would have ill feelings for Columbus based on their historical experiences in the Americas...African

Americans, Chinese Americans who were forced to work on railroad crews)

- How might Native Americans and other ethnic group mentioned (include European Americans) above react to a large national celebration marking 500 years since Columbus sailed west from Spain in search of Asia.

3. Give each student a role card from Handout 12A. Have double the number of the first role. Have students meet in groups with those of the same role. Distribute Handout 12B and ask students to answer the questions.

4. Reform groups so that students are in a group of mixed roles. There should be two European-Americans in each group. Have the students respond to the questions on Handout 12C.

5. Ask one student from each of the second groups to report on the issues discussed and debated in the group. Also ask students to report on any common solutions to marking this event they discussed in their group. Other discussion questions:
   - Why might certain groups have problems with a Columbus celebration?
   - It has been suggested that Columbus Day be renamed National Discovery Day. "For America to grow as a nation, future explorations must include those that look inward. The pain as well as the adventure of the nation's past must be excavated for new, more inclusive foundations to be built. The result must be a national vision that includes not only all people, but all creatures, and the land, water, and air." (Editorial, StarTribune, 10/10/92). Discuss what you might excavate for a new foundation for your school, your neighborhood, your country.
   - How might this be related to issues of tolerance and respect?
   - Where on Bennett's scale (see Lesson 4) would a Columbus Day celebration fit? alternatives discussed by your group? the class?

6. Distribute Handout 12D. Discuss reasons for the United Nations proclamation. How does this action relate to the history of the United States as well as other parts of the world?

7. Closure: Place students back into groups. Tell them to drop their roles and decide on an appropriate way to mark this event which is respectful to all of the diverse cultures in this country. Have each write out their solution on large sheets of paper. Hang their solutions around the room for all to observe.

Remind students to continue to record their self observation in journal section, **My Diary,** in the following format:

1. Describe a specific incident in which I was involved where two or more people clashed over one group's cultural traditions.
2. What I did:

3. What I wish I had done differently:
4. Why I did what I did:
5. What I hope to do next time

Extended Activities

* If you would like to provide more indepth study of historical interpretations of Columbus. begin the lesson by having students read children's books about the story of Columbus or both old and recent textbooks which deal with United States History.

* Have each class choose one of the suggested ways for marking the event and have students follow through and prepare something for the event. This could be extended to a school wide project.

* Research the Amnesty International report, "The Americas: Human Rights Violations Against the Indigenous Peoples", October 6, 1992.

* The Indigeneous people of the world gathered together in Bogota, Colombia in 1989 to organize the Continental Indigenous Alliance in undertake a public education campaign on the rights of the indigenous people. Research and report.

Resources

*Human Rights and Social and Economic Development (Catalogue), Department of Public Information, Dissemination Division, United Nations, New York, New York, 10017, USA.

* WE: Lessons on Equal Worth and Dignity, the United Nations and Human Rights, by RoAnne Elliott, UNA-MN, 1929 S. 5th. St., Minneapolis, MN, 55454, 612-333-2824.

* Catalogue on U.N. Publications can be obtained from the United Nations Sales Section, Room DC-853, Department 701, New York, New York, 10017, 212-963-8302.

* Jim Muldoon, Model U.N. and Youth Programs, UNA-USA, 485 5th Ave., New York, New York, 10017-6104, 212-697-3232.

*U.N.Study of the Problems of Discrimination Against Indigenous Populations ,United Nations Sales Section, Room DC2-853, Department 403, New York, New York, 10017, 212-963-8302.

Handout 12A

Role Cards

* You are of European-American descent. Your great-great-grandmother and grandfather came to the United States over 120 years ago. They were successful. He ran a small drygoods store which grew into a major department store in Ohio and she raised their children, kept the house and operated a small cottage business making and selling quilts.

* You are a Native American of Lakota descent. Your father was raised on a reservation in South Dakota until he was nine years old. At that time he was taken off the reservation and sent to a government boarding school for Native American children. In school he was forbidden to learn about or celebrate his culture. Your mother grew-up on the reservation. Though you never have lived on the reservation your parents have taught you the values and beliefs of the Lakota people.

* You are an African-American. Your family was brought over on slave ships nearly five centuries ago. You grew up in a middle class family and are very conscious of your heritage and the struggles of African-American people. Both your parents were the first in their family to go to college. Most of your extended family live in a poor area of Chicago.

* You are third generation Japanese-American. Your father was born in a concentration camp in Colorado during World War II. Your grandfather was a successful businessperson in California. When the war began, his family lost all of their possessions and was placed in a detention camp. Meanwhile, your grandmother's brother was a highly decorated soldier fighting in an all Japanese-American unit in Italy against the fascists.

Handout 12B

Role Play Assignment

Handout the following to all groups:

You are all high school students at Columbus High school in Columbus, Ohio. Because your town is named after Christopher Columbus, the mayor and many citizens believe that a large celebration should be held to mark this event. The principal and many teachers at your high school would also like to have a large celebration for the school's namesake. Many people in the community and in your school are uneasy about having a celebration. As a result the principal has asked you to be part of a panel to discuss and decide how this event should be marked.

In your first group discuss the following:

* Why might a celebration be important for some people in your town?
* How would the person in your role respond to this request from the principal?
* What are the issues involved concerning a celebration?
* Should there be a celebration? Why or Why not?
* In what way should this event be marked? Why?

....cut..................................cut...

Handout 12C

In your second group discuss the following:

* Have each member of the group present their side of the issue.
* After each person has had a chance to present their beliefs allow others to present a counter argument.
* Have each person present their ideas for marking this event.
* What recommendation will your group make to the prinicipal. (If you decide not to have a celebration, discuss the possibility of alternatives.)

Handout 12D

The United Nations Speaks to Us

In direct response to the officially planned Quincentennial celebration, the United Nations voted to declare the 1990's , the "The International Decade to Eradicate Colonialism". The following is some background information on the United Nations efforts in regard to colonialism and the indigenous populations of the world.

The material is taken from Issues Before the General Assembly (1990-1993), an annual report on the activities of the U.N. produced by UNA-USA, 485 5th Av, New York, New York, 10017-6104, 212-697-3232.

8. Other Colonial and Sovereignty Issues

U.N. efforts to end colonialism remain a controversial topic at the world body, so much so that when the 43rd General Assembly declared the 1990s the International Decade for the Eradication of Colonialism [A/Res/43/47], the United States voted against and the other Western nations abstained. The United Nations considers as colonies only those territories the Assembly or other U.N. organs decide by vote are colonies. Thus Namibia was, until its independence, considered the last colony in Africa, while Eritrea was a nonissue and Western Sahara something in between. Puerto Rico is a territory deprived of the right to self-determination, according to a 9-to-2 vote of the Special Committee on Decolonization [GA/COL/2706, 8/17/89]. But Guadalupe, Tahiti, Lithuania, Latvia, Tibet, and a long list of clearly distinct regions seized by U.N. member states are not. It all comes down to whether a U.N. committee—from whatever political motives—decides to define or not define something as a colony.

Woe to the Secretary-General if he or his assistants even appear to be meddling in powerful member states' "internal" affairs regarding these noncolony colonies. In early 1990 the Soviet Union let it be known it did not look kindly upon meetings between James Jonah, the Assistant Secretary-General for the Collection of Research and Information, and several leaders of Baltic independence movements. Jonah's office was created to gather information about potential trouble spots where U.N. involvement might be necessary, so any contact with the Baltic states implied that here was a place where Soviet sovereignty was in doubt. The contacts ceased immediately after the protests from Moscow.

The official list identifies approximately 18 territories—located mainly in the Atlantic and Pacific oceans—that do not govern themselves (non-self-governing in U.N. jargon) affecting approximately 3 million people. While for years this problem slogged on with little progress, the U.S.-Soviet rapprochement and the general trend toward conflict resolution have again created significant hope that many of these problem areas will see progress by the end of the century.

8. Other Colonial and Sovereignty Issues

The scenes this year of millions of Kurds fleeing Saddam Hussein's troops while allied forces sat on the sidelines, or of Baltic and Armenian protesters being shot down by Soviet soldiers, revealed once again a paradox in the idea of "colonialization." The notion of a "colony," as enshrined in myriad U.N. documents and in international law, has been used over the past 40 years to free dozens of territories from outside control. However, as often as not, it has also been used to uphold the status quo, to ignore the claims of clearly indigenous and distinct peoples who seek independence or self-government. International law recognizes as a colony only what various U.N. or other international forums, for whatever political reasons, declare to be colonies; the rest fall outside the boundaries of the present international power structure.

Thus, Palestinians are a distinct people with a right to "self-determination" according to various nonbinding General Assembly and binding Security Council resolutions; Kurds, though they have their own language and distinct, ancient culture, have no land of their own because it suited neither the Middle East's ex-colonial powers nor their Arab allies to recognize the Kurds when they drew up a map of the region 70 years ago.

More recently, Namibia was, until its independence, Africa's last colony, according to the United Nations, while Eritrea remains a non-issue and the Western Sahara something in between. The Western Saharan Berbers' strongest ally, Algeria, itself faces internal strife from its own Berber minority in the Kabyle, some of whom want independence. Puerto Rico is a territory deprived of the right to self-determination, according to various votes of the Special Committee on Decolonization [GA/COL/2706, 8/17/89]. Yet Guadeloupe, Tahiti, Lithuania, Sikkim, Tibet, and a long list of clearly distinct regions seized by U.N. member states are not.

The official list identifies approximately 18 territories—located mainly in the Atlantic and Pacific Oceans—as non-self-governing, affecting approximately 3 million people. Two major problem areas—**Namibia** and **the Falkland Islands (Malvinas)**—slid off the hot-spot list in 1990, with the former winning independence from South Africa and holding U.N.-sponsored elections and the latter dispute moving to the back burner after Great Britain and Argentina resumed relations in February 1990.

. . .

out by setting a deadline of its own: The Secretary-General was to pursue "intensive" negotiations during May and June and report on his progress by July "at the latest."

8. Other Colonial and Sovereignty Issues

World War II proved to be the catalyst for a rush to self-rule by colonial peoples, whose aspiration to be rid of the occupying power was fed by the Allies' slogans and stated war aims. A dozen former colonies were admitted to the United Nations between 1955 and 1958, and an additional 17 in 1960. By that year the former colonies were sufficiently numerous to push through the General Assembly a **Declaration on the Granting of Independence to Colonial Countries and Peoples.** In affirming that freedom from colonial domination is a basic right of all peoples, the Declaration put further pressure on the colonial powers to speed up the decolonization process. By the end of the 1960s, U.N. membership had tripled to about 150. Today it stands at 178.

The General Assembly

At its 46th Session, the General Assembly adopted 11 resolutions, 2 "consensuses," and 4 decisions relating to specific decolonization issues, underlining the importance many member states attach to the decolonization issue. At its **43rd Session** in 1988, the General Assembly adopted a resolution by which it declared the period 1990–2000 as the **International Decade for the Eradication of Colonialism.** The 46th General Assembly adopted without a vote a resolution entitled "**International Decade for the Eradication of Colonialism,**" in which it reaffirmed that the peoples of the remaining Non-Self-Governing Territories [NSGTs] have an inalienable right to self-determination and independence in accordance with the U.N. Charter, the Declaration, and other relevant resolutions and decisions [A/Res/46/181]. In adopting the resolution, the Assembly also adopted a plan of action to achieve a world free from colonialism by the beginning of the 21st century [A/46/634/Rev.1]. The plan calls on the **Special Committee on the Situation with Regard to the Implementation of the Declaration on the Granting of Independence to Colonial Countries and Peoples** to prepare periodic analyses of the progress and implementation of the Declaration, to review the impact of the economic and social situation on the constitutional and political advancement of Non-Self-Governing Territories, and organize seminars to review the progress of the plan of action. The resolution also called on the Special Committee to encourage and facilitate the participation of representatives of Non-Self-Governing Territories in regional and international organizations, in specialized agencies of the [illegible], and in the Special Committee.

The General Assembly reviewed and approved the report of the Special Committee [A/46/23] in a resolution entitled **Implementation of the Declaration on the Granting of Independence to Colonial Countries and Peoples** [A/Res/46/71]. The resolution passed 137–2–22, with the United States and the United Kingdom casting the only two negative votes. The resolution also calls on the Special Committee to continue to seek suitable means for the immediate and full implementation of the Declaration and the International Decade for the Eradication of Colonialism. And it calls on administering powers to terminate military activites in the Territories. In addition, it calls on the Special Committee to formulate specific proposals for the elimination of the "remaining manifestations of colonialism." Those proposals will be discussed at the 47th General Assembly. A similar issue received a General Assembly decision in "Military activities and arrangements by colonial Powers in Territories under their administration which might be impeding the implementation of the Declaration on the Granting of Independence to Colonial Countries and Peoples" [A/Dec/46/419]. On the recommendation of the Assembly's Fourth Committee (Decolonization) and by a vote of 108–34–16, the Assembly adopted this decision, which reiterated "its strong views" that existing bases and installations should be withdrawn. In addition, it requested that "the colonial Territories and areas adjacent thereto should not be used for nuclear testing, dumping of nuclear wastes or deployment of nuclear and other weapons of mass destruction." The issue will be considered again by the 47th General Assembly.

The 47th General Assembly will also be discussing the implementation of a resolution entitled "Information from Non-Self-Governing Territories transmitted under Article 73e of the Charter of the United Nations" [A/Res/46/63], which calls on administering powers to annually transmit information on economic, social, and educational conditions. The United States, the United Kingdom, and France all abstained from that vote (157–0–3). Also on the agenda of the 47th General Assembly is the implementation of a resolution on the **dissemination of information on decolonization** [A/Res/46/72]. The resolution calls on the Secretary-General and all states to continue to collect, prepare, and disseminate publicity about decolonization issues. The resolution passed 143–2–16, with the United States and the United Kingdom voting against it, and other Western countries abstaining. The 47th General Assembly will also be hearing a report of the Secretary-General on the implementation of a resolution on "Offers by Member States of study and training facilities for inhabitants of Non-Self-Governing Territories," which invites all states to provide scholarships for inhabitants of Non-Self-Governing Territories [A/Res/46/66]. The resolution was adopted without a vote.

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More controversial, the 46th General Assembly voted to put an issue on its agenda for the 47th General Assembly in a resolution with the near-interminable title "Activities of foreign economic and other interests which are impeding the implementation of the Declaration on the Granting of Independence to Colonial Countries and Peoples in Territories under colonial domination and efforts to eliminate colonialism, apartheid and racial discrimination in southern Africa." Although seemingly general in intent, the resolution is aimed primarily at South Africa and calls on nations to reimpose economic sanctions and an oil embargo on that country. The resolution passed over the objection of the developed countries, making the vote 109–34–16. Another resolution, entitled "Implementation of the Declaration on the Granting of Independence to Colonial Countries and Peoples by the specialized agencies and the international institutions associated with the United Nations," met with a similar fate [A/Res/46/65]. The resolution, which passed by a 115–28–17 vote, calls on the specialized agencies and other organs of the U.N. system to support decolonization. Where the resolution falls foul of the developed countries is in its call for economic sanctions against South Africa. Nevertheless, the item will be on the agenda of the 47th General Assembly. A similar version of the same resolution—minus the South Africa reference—was adopted without a vote as "Cooperation and coordination of specialized agencies and the international institutions associated with the United Nations in their assistance to Non-Self-Governing Territories" [A/Res/46/70].

In addition to the resolutions and decisions, the 46th General Assembly also dealt with eight territory-specific pieces of legislation. On the **"Question of Western Sahara,"** the 46th General Assembly adopted without a vote a resolution that welcomes and congratulates in glowing terms the success of the Secretary-General's brokered cease-fire, the Security Council's peacekeeping mission, and a referendum on the territory's future to take place in 1993 [A/Res/46/67]. The issue will be considered again at the 47th General Assemby. The 46th also passed one consolidated resolution on **American Samoa, Anguilla, Bermuda, British Virgin Islands, Cayman Islands, Guam, Montserrat, Tokelau, Turks and Caicos Islands, and U.S. Virgin Islands** [A/Res/46/68]. It also passed decisions on **New Caledonia** [A/Dec/46/69], **East Timor** [A/Dec/46/402], **Falkland Islands (Malvinas)** [A/Dec/46/406], and **St. Helena** [A/Dec/46/422], and consensuses on **Gibraltar** [A/Dec/46/420] and **Pitcairn** [A/Dec/46/421].

The Special Committee on the Situation with Regard to the Implementation of the Declaration on the Granting of Independence to Colonial Countries and Peoples

The Special Committee was established by General Assembly Resolution 1654 (XVI) of November 27, 1961. It was requested to examine and help to implement the Declaration on the Granting of Independence to Colonial Countries and Peoples [A/Res 1810 (XV)]. For over 30 years the Special Committee on decolonization has sought to advance the inalienable rights of all colonial peoples to self-determination and independence, and to promote the full exercise of those rights as set forth in the U.N. Charter and the Declaration on the Granting of Independence to Colonial Countries and Peoples. Since then more than 50 Non-Self-Governing Territories and Trust Territories have exercised their right to self-determination. The large majority have chosen independence, while the others have opted for free association, integration, or other status in conformity with Resolution 1541 (XV).

As originally envisaged, the decolonization committee was to serve as a forum in which representatives of the territories could annually present their views on the degree to which their administering power was fulfilling its obligations. Specific problems would be raised, differences of opinion would be aired, practical solutions would be sought, all with the specific interests of the peoples of the territories in mind. The administering powers agreed to submit to such international scrutiny because they recognized that their long-term interests would be furthered by participation in a constructive, public process designed to promote the discharge of their sacred trust.

For many years the decolonization committee and the administering powers cooperated successfully in achieving the objectives of Chapter XI. Of the more than 70 former Non-Self-Governing Territories that existed prior to 1960, only 18 still remain on the agenda of the decolonization committee. But, in some sense, the decolonization committee has become the victim of its own success. With so few territories remaining under its jurisdiction, the committee began to place its focus elsewhere. According to the U.S. position, instead of dealing with particular problems brought to its attention by representatives of the territories of other interested parties, the committee began to inject extraneous and anachronistic colonial and Communist rhetoric into its debates and resolutions. "The decolonization committee began to assert that the few remaining Non-Self-Governing Territories had failed to achieve a full measure of self-government because of some colonial animus on the part of the administering Powers," argued U.S. Ambassador Shirin Tahir-Kheli in the Fourth Committee [USUN Press Release 48, 10/4/91].

As a result, all the Western nations have now abandoned the decolonization committee. Britain withdrew in 1986, observing that while the vast majority of territories it had been responsible for had chosen independence, a small number preferred to remain in close association with the United Kingdom. Although they could modify their choice at any time, it seemed unlikely that any would do so in the near future. In those circumstances, Britain felt that there was no need for the

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United Nations to devote its scarce time and resources to the study of these territories' affairs. Britain has ten remaining dependent territories. Norway, the last remaining Western representative, withdrew from the committee on January 1, 1992 [A/AC.109/1096].

As of June 1, 1992, the **Special Committee was composed of 24 members:** Afghanistan, Bulgaria, Chile, China, Congo, Côte d'Ivoire, Cuba, Czechoslovakia, Ethiopia, Fiji, India, Indonesia, Iran, Iraq, Mali, Papua New Guinea, Russian Federation, Sierra Leone, Syria, Trinidad and Tobago, Tunisia, Tanzania, Venezuela, and Yugoslavia [A/AC.109/L.1774]. **The decolonization committee now watches over 18 territories:** Western Sahara, American Samoa, Anguilla, Bermuda, British Virgin Islands, Cayman Islands, Guam, Montserrat, Tokelau, Turks and Caicos Islands, Trust Territory of the Pacific Islands, U.S. Virgin Islands, New Caledonia, Gibraltar, Pitcairn, East Timor, Falkland Islands (Malvinas), and St. Helena. Under Article 73e of the Charter, members of the United Nations that have responsibilities for the administration of territories whose peoples have not attained a full measure of self-government are requested to "transmit regularly to the Secretary-General for information purposes, subject to such limitation as security and constitutional considerations may require, statistical and other information of a technical nature relating to economic, social and educational conditions in the Territories for which they are responsible. . . ."

V
Human Rights and Social Issues

1. Human Rights

In 1993 the United Nations will convene a World Conference on Human Rights, the first such gathering since 1968, when the nations of the world met in Teheran and adopted decisions that shaped the human rights program of the United Nations as they moved from the promotional stage (adoption of standards) to a protectionist stage (implementation of standards). The mandate of the Conference, its scope, and its agenda can be as critical—if not more so—to the shape of the U.N.'s human rights program in the future.

The end of East-West confrontation at the United Nations has not ended the controversy over the activities of the human rights program. On the contrary, the countries most likely to commit human rights violations have continued their efforts to keep the programs small, ineffective, and abstract. And many states continue to oppose the approach of the Western group, which wants to see the implementation mechanisms strengthened. These issues are expected to surface and be sorted out at—or before—the World Conference.

Because the 47th Session of the General Assembly is that body's last opportunity to set the direction of the World Conference, its deliberations on some of the broad issues likely to stir controversy at the Conference will be particularly important. Among these are the role of the thematic rapporteurs and working groups of the Commission on Human Rights, the relationship of human rights and development, and future directions of the human rights program.

The 45th General Assembly authorized the World Conference [A/Res/45/155], which was the idea of former Under-Secretary-General Jan Martenson, who headed the U.N.'s human rights programs until February 1992, when the new Secretary-General appointed Antoine Blanca, the U.N.'s former Director General for International Economic Cooperation, to the post. The Assembly set forth six objectives of the World Conference, which have defined its scope ever since:

1. To review and assess progress in the field of human rights since

the adoption of the Universal Declaration of Human rights, identifying obstacles to progress and the ways in which they can be overcome;

2. To examine the relation between development and the enjoyment by all of economic, social, and cultural rights as well as of civil and political rights, recognizing the importance of creating the conditions that will allow peoples everywhere to enjoy these rights, as set out in the international covenants on human rights;

3. To examine ways and means to improve the implementation of existing human rights standards and instruments;

4. To evaluate the effectiveness of the methods and mechanisms used by the United Nations in the field of human rights;

5. To formulate concrete recommendations for improving the effectiveness of U.N. activities and mechanisms in the field of human rights through programs aimed at promoting, encouraging, and monitoring respect for human rights and fundamental freedoms; and

6. To make recommendations for ensuring the necessary financial and other resources for the U.N. activities that are designed to promote and protect human rights and fundamental freedoms.

The General Assembly's Unique Role

The General Assembly's role in human rights has, by and large, been neglected by scholars and nongovernmental activists, who have tended to concentrate the Commission on Human Rights and its expert Subcommission on Prevention of Discrimination and Protection of Minorities. But as a universal membership body located at the center of the U.N.'s operations, the General Assembly remains in many ways the key to the expansion and success of the U.N.'s activities on behalf of human rights. The General Assembly supervises the human rights programs and is the final arbiter of the standards adopted, issues addressed, and the proportion and kind of administrative and budgetary resources that will be devoted to the U.N. human rights machinery. This is nowhere more visible than in the six objectives set forth for the World Conference.

The General Assembly often approves decisions made by subsidiary human rights bodies, but it also often instructs those bodies on how to address new problems or resolves highly controversial issues—structural, political, and substantive. Meeting just six weeks before the Commission on Human Rights holds its session, the General Assembly is often the place for political negotiations on the controversial elements of country resolutions that the Commission later adopts.

The General Assembly's unique capacity to explore linkages between human rights and other major issues, such as development or women's rights, gives it a unique coordinating role in New York, at the center of U.N. activities. Divergent views about the shape of the 1993 World Conference on Human Rights, the monitoring of free elections, the priority attached to violations-focused mechanisms, the activity of nongovernmental organizations in the U.N.'s human rights work, and the "right to development" are but a few of the topics that have been sorted out in the General Assembly in recent years.

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The U.N. Human Rights Machinery

The 53-member Commission on Human Rights, composed of government representatives, has established a variety of implementational mechanisms. "Working Groups" that engage in drafting standards are currently preparing draft declarations on disappearances, on the rights of members of minority groups, and on human rights defenders. One Working Group (discussed later) examines situations of gross violations processed through the so-called "1503" confidential procedure.

But the most innovative creations of the Commission are the "special procedures"—the thematic and country mechanisms called, variously, "working groups" and "special rapporteurs"—set up for one, two, or three years, to investigate and take effective action both on human rights problems worldwide and on situations in particular countries. As of mid-1992, five such special mechanisms examined and often took emergency action on individual cases falling into their mandated "thematic issue"—the working groups on (a) enforced or involuntary disappearances and (b) arbitrary detention; and the special rapporteurs on (c) summary or arbitrary executions, (d) torture, and (e) religious intolerance. Two other "thematic rapporteurs" address the problems of mercenaries and the sale of children but do not intercede in individual cases as the other five do. Meanwhile special rapporteurs (or "representatives" or "experts") have been appointed to report to the Commission on human rights situations—and violations—in Afghanistan, Cuba, El Salvador, Iran, Iraq, Myanmar (Burma), Haiti, and Equatorial Guinea. Of these, several will present interim reports to the Assembly in 1992. Afghanistan, El Salvador, and Iran (absent in 1991), and Iraq are returnees; all the others (save Equatorial Guinea, which reports only to the Commission) will come before the Assembly for the first time. Additionally, a Working Group established in 1967 continues to study and report on South Africa. One of the important distinctions made by the Commission is that those who serve on these "special procedures" are appointed in their individual capacity as experts, not as government representatives.

Other working groups and rapporteurs add to the U.N.'s human rights work, but they are the creations of the Subcommission on Prevention of Discrimination and Protection of Minorities ("the Subcommission"). At the end of its 1991 session the Subcommission had working groups on complaints concerning consistent patterns of violations of human rights (where the screening of the "1503" confidential communications on human rights violations begin), on contemporary forms of slavery, on indigenous populations, on detention, and on the methods of work of the Subcommission. It also had 19 special studies or reports in progress, conducted by its members or former members, who are often called "special rapporteurs," although their role is rather different from that of their namesakes at the Commission. Five of these reports address discrimination of minorities; two of the studies and a drafting initiative are focused on indigenous peoples, another study focuses on peaceful solutions of minority problems, and yet another on discrimination against persons infected with the HIV virus. The other topics reveal the breadth of subjects covered at the Subcommission: annual reports on (a) banks doing business with South Africa, and (b) countries that have proclaimed states of emergency; studies on the impunity of perpetrators of violations of human rights and on a victim's right to restitution; examinations of freedom of expression, the right to a fair trial, the independence of the judiciary, and the detention of U.N. staff members, as well as of such subjects as human rights and youth, detained juveniles, traditional health practices harmful to women, the realization of economic and social rights, the right to adequate housing, and human rights and the environment.

In addition to the political bodies cited above, each of the U.N.'s six principal human rights treaties now establishes an independent supervisory committee composed of expert members who monitor compliance. (There is no supervisory mechanism for the **Genocide Convention**, and the **Convention on Migrant Workers** has yet to come into force.) The treaty bodies include:

- International Covenant on Civil and Political Rights: Human Rights Committee (18 members).
- International Covenant on Economic, Social and Cultural Rights: Committee on Economic, Social and Cultural Rights (18 members).
- International Convention on the Elimination of All Forms of Racial Discrimination: Committee on the Elimination of All Forms of Racial Discrimination ("CERD"—18 members).
- Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment: Committee against Torture ("CAT"—10 members).
- Convention on the Rights of the Child: Committee on the Rights of the Child ("CRC"—10 members).
- Convention on the Elimination of All Forms of Discrimination against Women: Committee on the Elimination of All Forms of Discrimination against Women ("CEDAW"—23 members).

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Lesson 13

A School Campaign to Eliminate Racism

"Racism stultifies the development of those
who suffer from it, perverts those who apply it,
divides nations within themselves,
aggravates international conflict
and threatens world peace."

UNESCO Statement on Race and Prejudice

Objectives

Students will be able to:

- define and discuss the concept of racism.
- identify examples of racism in media.
- reflect upon how race has had a personal impact on them.
- prepare a campaign to reduce racism in their school.
- analyze the causes of racism and discuss the problems encountered in trying to reduce racism in society.

Materials

- Copy of TV guide
- Magazines
- News papers
- Handout 13A, **Racism**
- Handout 13B, **Excerpts from the U.N. Convention on the Elimination of All forms of Racial Discrimination**
- Handout 13C, **Background Notes on the U.N. Convention on Racial Discrimination**
- Journals
- Background information on the United Nations in Lesson 8

Time 2-class periods, depending on the amount of time allotted for group work on the campaign to reduce racism.

Learning Sequence

1. Ask students to write about the following scenario.

   Think back to the first time you were aware that someone was a different race than you.
   - How old were you?
   - Where were you? What were you doing?
   - What thoughts did you have about this other person?
   - What feelings did you have?

- What did you learn from this experience?
- Overall, was the experience a positive or a negative one?
- How have your experiences since then influenced your perception of race?

2. Discuss student responses, encouraging students to discuss a variety of situations. Elicit from students where their opinions and ideas about race began, what events influenced them, and whose attitudes about race were they exposed to.

   Encourage them to discuss how their concept of race has changed over time, and what events and people have influenced this change.

3. Raise the question, "What is racism?" What are the characteristics of racism? (Possible answers include: power, position, prejudice, influence, intolerance.)

   Discuss with the students that racism is the result of judging a group because of race and treating that group differently as a result. Point out that racism can idealize a group, as well as belittle it. Discuss examples in history and in current events where racism exists.

4. Distribute Handout 13A. Have students read and discuss the statements on racism and compare them with their remarks from above.

5. Have students work in small groups. Give each group a supply of newspapers, magazines and a T.V. Guide. Explain that the group is to review these materials and look for examples of racism. The examples may be articles, pictures, headlines or words used to isolate a group. Ask the group to share their survey with the class.

6. Once each group has had an opportunity to share their ideas, ask the class to brainstorm a list of specific incidents in the recent past that they feel were racist. List these on the board.

   Ask students to identify the elements of these incidents that defined them as racist. Discuss whether or not these incidents could have been avoided and, if so,how?

7. Distribute Handout 13B and 13C. After reading the handouts, have students discuss the following:
   - Which quote is most meaningful to you? Why?
   - To what degree do the words of a **world** organization add strength to your own efforts to combat racism?
   - What does this document tell us of the pervasiveness of racism?
   - Which points in Handout 13B can be applied or implemented in your school or neighborhood? Are there agencies or groups in existence doing some of the actions suggested? List them.

8. Once again, ask students to work in small groups. Their task is to create a school campaign to eliminate racism in their school. They are first to list indicators telling them that there is racism at school. Then they are to create a program to reduce this. They should discuss the following questions.

   - What would they do?
   - How would they do it?
   - What methods would they use?
   - Who would they get to help them?
   - What kind of activities would they hold to involve as many students as possible?
   - Who would their audience be? Who else, other than students, would they want to involve?

9. Have each group present their ideas. Have students design a plan of action to implement their campaign in school. This should include a list of strategies to inform people in their school and community of ways to reduce racism.

   Have students also create a list of topics that could be offered for discussion in their community or school that would lead to better understanding of racism and how to reduce it. This is an on-going closure activity.

10. Journal: Have student write an explanation of the causes of racism from their point of view and discuss the problems in trying to reduce racism. Remind students to continue to record each day their self observation in journal section, **My Diary**, in the following format:

    1. Describe a specific incident in which I was involved, witnessed, or heard about in school that was related to racism.
    2. What I did.
    3. What I wish I had done differently.
    4. Why I did what I did.
    5. What I hope to do next time.

Extended Activities

* Research and report on racial and ethnic tensions in your area. What actions were taken by individuals, groups, and officials in addressing the tension? Which strategies seemed to address the conflict most successfully?

* Research and report on your school's policy on racial harassment and bias. Compare your policy with that of other schools and states.

* Research and report on the United Nations International Day (and week) for the Elimination of Racial Discrimination, March 21. It commemorates the 1960 incident

in Sharpeville, South Africa, in which 69 Africans demonstrating against the pass laws of the apartheid system were shot and killed.

Resources

* WE: Lessons on Equal Worth and Dignity, the United Nations and Human Rights, by RoAnne Elliott, UNA-MN, 1929 S. 5th St., Minneapolis, MN, 55454, 612-333-2824.

* Catalogue on U.N. Publications can be obtained from the United Nations Sales Section, Room DC-853, Department 701, New York, New York, 10017, 212-963-8302.

* Jim Muldoon, Model U.N. and Youth Programs, UNA-USA, 485 5th Ave., New York, New York, 10017-6104, 212-697-3232.

* Basic Facts About the U.N., United Nations Sales Section, Room DC2-853, Department 403, New York, New York, 10017, 212-963-8302.

* Understanding the U.N., 1992 edition, (curriculum module for grades 7-12),UNA-MN, 1929 S. 5th St., Minneapolis, MN, 55454, 612-333-2824.

*Human Rights and Social and Economic Development (Catalogue), Department of Public Information, Dissemination Division, United Nations, New York, New York, 10017, USA.

*Human Rights and Social and Economic Development (Catalogue), Department of Public Information, Dissemination Division, United Nations, New York, New York, 10017, USA.

*Combatting Racial Discrimination, the U.N. documents on racial discrimination, Department of Public Information, Dissemination Division, United Nations, New York, New York, 10017, USA.

Handout 13A

Racism

Article 1 from the *U.N. Convention on the Elimination of All Forms of Racial Discrimination*, 1965:
Racial discrimination shall mean any distinction, exclusion, restriction or preference based on race, color, descent or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life.

United Nations General Assembly Resolution, 1946:
"...it is in the highest interests of humanity to put an end to religious and racial persecution and discrimination."

United Nations Decade to Combat Racism and Racial Discrimination , 1973-1983:
U.N. launched the decade to "achieve the total and unconditional elimination of racism and racial discrimination..."

*Declaration on the Elimination of all Forms of Racial Discrimination,*1963:
"Any doctrine of racial differentiation or superiority is scientifically false, morally condemnable, socially unjust and dangerous...and it harms not only those who are its objects but also those who practice it."

rac'ism, n
Assumption of inherent racial superiority or purity and consequent discrimination against other races; also, any doctrine or program of racial domination or discrimination based on such an assumption; also, race hatred

Handout 13B

Excerpts from the U.N.Convention on the Elimination of All Forms of Racial Discrimination, 1965

Introduction
Discrimination between human beings on the grounds of race, colour, or ethnic origin is an obstacle to friendly and peaceful relations among nations and is capable of disturbing peace and security among peoples and the harmony of persons living side by side even within one and the same state.

Article 1
Racial discrimination shall mean any distinction, exclusion, restriction or preference based on race, color, descent or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or excercise, on an equal footing of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life.

Article 5
(All people regardless of race, colour, or national or ethnic origin should enjoy) The right to

* equal treatment before tribunals
* participate in elections
* freedom of movement
* nationality
* inheritance
* freedom of opinion
* freedom of peaceful assembly
* equal pay for equal work
* housing
* medical care
* education
* access to any place or service intended for use by the general public

Article 7
(All nations should) adopt immediate measures, particularly in the fields of teaching, education, culture and information, with a view to combating prejudices which lead to racial discrimination and to promoting understanding, tolerance, and friendship among nations and racial or ethnic groups.

Handout 13C

Racial Discrimination: The United Nations Takes Action

(Background notes on Convention)

" The purposes of the United Nations are... to achieve international cooperation... in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, and religion..."
-Charter of the United Nations (extract from the preamble)

"All human beings are born free and equal in dignity and rights..."
-Universal Declaration of Human Rights (article 1)

In one international declaration, covenant and convention after another since the United Nations was founded, States have accepted that all members of the human family have equal and inalienable rights, and have made committments to assure and defend these rights.

Racial discrimination, nevertheless, remains a stumbling block to the full realization of human rights. In spite of progress in some areas, distinctions, exclusions, restrictions, and preferences based on race, colour, descent, national or ethnic origin, continue to create and embitter conflict, and cause untold suffering and loss of life.

The fundamental injustice of racial discrimination, no less than the dangers it represents, has made its elimination a target of action by the United Nations.

Mounting international concern over racial discrimination led the United Nations General Assembly, in 1963, to take the formal step of adopting the Declaration on the Elimination of All Forms of Racial Discrimination which makes four principle points:

Any doctrine of racial differentiation or superiority is scientifically false, morally condemnable, socially unjust and dangerous and has no justification in theory or practice;
Racial discrimination - and more so, government policies based on racial superiority or hatred - violate fundamental human rights, endanger friendly relations among peoples, co-operation among nations and international peace and security;
Racial discrimination harms not only those who are its objects but also those who practice it;
A world society free of racial segregation and discrimination, factors which create hatred and division, is a fundamental aim of the United Nations.

In 1965, the General Assembly provided the world community with a legal instrument by adopting the International Convention on the Elimination of All Forms of Racial Discrimination. The Convention specifies the measures that states agree to undertake - once they have become parties by ratifying or acceding to it - to eliminate racial discrimination.

Under the Convention, States parties are pledged:

To engage in no act or practice of racial discrimination against individuals, groups of persons or institutions, and to ensure that public authorities and institutions do likewise;

Not to sponsor, defend or support racial discrimination by persons or organizations;

To review government, national and local policies and to amend or repeal laws and regulations which create or perpetuate racial discrimination;

To prohibit and put a stop to racial discrimination by persons, groups and organizations; and

To encourage integrationist or multiracial organizations and movements and other means of eliminating barriers between races, as well as to discourage anything which tends to strengthen racial division.

The Convention came into force in 1969 after 27 States had ratified or acceded to it. At the end of 1990, the Convention had been ratified or acceded to by 128 States - more than three-quarters of the membership of the United Nations. It is the oldest and most widely ratified United Nations human rights convention.

Apart from spelling out the obligations of State parties, the Convention established the Committee on the Elimination of Racial Discrimination. The composition, mandate and work of the committee are described in this Fact Sheet, which also provides, as an annex, the full text of the convention and the list of States parties.

Lesson 14

Old Enemies/New Friends

> "If we are to reach real peace in this
> world and if we are to carry on a real war
> against war, we shall have to begin with
> the children."
>
> Gandhi

Objectives

Students will be able to:

- reflect upon conflict resolution on an individual level.
- discuss the difference between group conflict and individual conflict.
- analyze the dynamics of group conflict and conflict resolution.
- create conflict resolution activities.

Materials

- Handout 14A, **The School of Peace**
- Handout 14B, **The United Nations Speaks to Us**
- Background information on the United Nations in Lesson 8
- Journals

Time 1-2 class periods

Learning Sequence

1. Begin the lesson by asking students to preform a 'free-writing' exercise on the following topic: What is a good strategy for resolving a conflict with someone you do not get along.

2. Hold a general discussion with students on their response to the free-writing exercise. Focus the discussion around the ideas of *understanding, cooperating* and *communicating*. Ask students if they could think of any situations in the world where whole groups of people have been or still are in conflict with one another (examples: Northern Ireland, former Yugoslavia, Israel).

   Help the students identify the groups in conflict. As a class, discuss the following:

   - How might group conflicts be different from individual conflicts?
   - What role might stereotyping and fear play in perpetuating conflicts?
   - Could the ideas of *understanding, cooperating* and *communicating* be used to resolve group conflicts? How?
   - What special role might children play in either resolving group conflicts or perpetuating them?

3. Distribute Handout 14A to students and explain to them that this is about an attempt to resolve a conflict between Palestinians and Jews in Israel. Depending on previous studies by the students, some background information on Israel and the conflict Between Jews and Palestinians might be necessary.

4. Have students read Handout 14A.

5. Divide students into groups of three to four. As a group, have students complete the following:

   A. Have students examine the quote, "The School for Peace seeks solutions based on human values, respect, and understanding" and determine what the author means.

   B. How might *understanding, cooperation,* and *communication* be used by the School for Peace? Where would *understanding, cooperation,* and *communication* between cultural groups like Jews and Palestinians, fall on Bennett's scale?

   C. Why might the School for Peace serve children and not adults?

   D. Have each group develop a short activity which could be used by the School for Peace to promote their goals. Tell students that they will demonstrate their activity to the class using volunteers. Members of the group should build roles for themselves as facilitators of the activity.

6. Have each group demonstrate their activity using volunteers from the rest of the class to role play Palestinian or Jewish children. Provide preparation time for the groups to work with the volunteers.

7. Discuss with each group the components of the activities they created. Ask the class to analyze the way each group attempted to promote *understanding, cooperation* and *communication* between Jews and Palestinians.

8. Closure: In journals, have students write a self-analysis of their group's activity. How might their activity have worked with cultural groups in the United States.

9. Optional on-going closure: Have students read Handout 14B. Discuss how the "School of Peace" concept might be used by the United Nations in meeting the challenges facing the world community as described by Ambassador Otunnu.

Remind students to continue to record each day their self observation in journal section, **My Diary,** in the following format:

1. Describe a specific incident in which I was involved, witnessed, or heard about, where human understanding was displayed.
2. What I did:
3. What I wish I had done differently:
4. Why I did what I did:
5. What I hope to do next time

Extented Activities

* As a class, write to the villagers of Neve Shalom/Wahat al-Salam and create a cultural exchange link. Artifacts, written materials and videos could be exchanged. For more information you could begin by writing to the address on the bottom of handout 14A.

* Have students examine cultural conflict in their own community. Have them research programs which exist to resolve that conflict. Have students interview people who are involved in those programs. Some students may wish to volunteer and train to work in some of those programs.

Resources

* The Rights of the Child, Fact Sheet No. 10, Center for Human Rights, New York Office, United Nations, New York, NY, 10017, USA.

* WE: Lessons on Equal Worth and Dignity, the United Nations and Human Rights, by RoAnne Elliott, UNA-MN, 1929 S. 5th St., Minneapolis, MN, 55454, 612-333-2824.

* Catalogue on U.N. Publications can be obtained from the United Nations Sales Section, Room DC2-853, Department 701, New York, New York, 10017, 212-963-8302

* Jim Muldoon, Model U.N. and Youth Programs, UNA-USA, 485 5th Ave., New York, New York, 10017-6104, 212-697-3232

* Human Rights and Social and Economic Development, a United Nations Publication, Department of Public Information, Desemination Division, United Nations, New York, NY, 10017.

* Declaration on the Right of People to Peace and Human Rights for the Palestinians, United Nations Publications, Department of Public Information, Desemination Division, United Nations, New York, NY, 10017.

Handout 14A

School of Peace

Imagine going away to a camp for three days with others your own age. Now imagine that half of the campers speak a language different from your own. Also, imagine that throughout your life you have learned that those 'other' campers who speak a different language are your enemies and want to do you harm. It sounds improbable that such a place would really exist, but it does. The place is called 'Neve Shalom/Wahat al-Salam (which means 'Oasis of Peace in both Hebrew and Arabic) and it is located in Israel. The camp is actually a school which is called the School for Peace.

Israel is a land which has been embroiled in conflict intermittenlty since biblical times. In 1948, Israel became the first Jewish nation in modern history. Since this date the conflict between Palestinians and Jews has intensified. Both communities claim their historic and legitimate right to this land. What has ensued has been a series of wars and conflict over the land which has been controlled by a Jewish government. This ongoing struggle between Palestinians and Jews has created hatred, fear and misunderstanding between these two groups of people.

Neve Shalom/Wahat al-Salam is more than just a peace school. It is a village community populated by both Jews and Palestinians. Both groups have worked along side of each other since 1978, building a community and proving that Jews and Palestinians can live in peace with one another. Life in the village is based on equality, tolerance, and respect for each culture. Cooperation is the conerstone of the village. Walking through the village you would hear the sounds of both Hebrew and Arabic. Villagers are encouraged to maintain their own identity and culture. You would see both Jews and Palestinians working side by side, in the school, tending gardens, maintaining roads and making decisions for the future of the community.

The School for Peace is the village's gift to the state of Israel. It was established in 1979 and over 15,000 high school age students from throughout Israel have attended the three day workshops. At this workshop, Jewish and Palestinians students learn more about each other through discussions and activities designed to promote understanding. For many of these students it is the first chance they have had to know and talk to someone of the 'other' culture. The focus of the program is to breakdown the stereotypes and fears they have of one another through direct interaction. As one community member has said, "(T)he School for Peace seeks solutions based on human values, respect, and understanding."

For more information on Neve Shalom/Wahat al-Salam and the School for Peace
contact: **American Friends of Neve Shalom**
121 Sixth Avenue #502
New York, New York 10013

Handout 14B

The United Nations Speaks to Us

Ambassador Olara A. Otunnu, Former Uganda Ambassador to the U.N. and presently, President, International Peace Academy. The following is a summary of the Ambassador's remarks at the Minnesota U.N. Day Rally, October 21, 1992. A audio cassette of his talk can be obtained from UNA-MN, 1929 S. 5th St., Minneapolis, MN, 55454, 612-333-2824.

The U.N. and Peacekeeping in the 1990's

I will first look at the general political context of peacekeeping and peacemaking and the problems within that context and then I will look at the practical problems that arise in terms of peacekeeping.

I do not use the term, "new world order". There are two reasons why I avoid using the term, "new world order". First, the "new world" has not proven to be peaceful and tranquil. And secondly, no new structure, or order, has emerged from the ending of the Cold War. The structures at the end of other wars emerged after a deliberation process to create those structures. There has been no deliberate process after the Cold War.

That is the first challenge, then, that the U.N. has to face in trying to make peace and keep peace.The second challenge is to do with the nature and scope of conflict. In the past, peace was threatened by the threat of global, nuclear war, and there was a structure in place to minimize the chance of that happening.

Today, we breathe easier on a global level but it is a deceptive peace because the regional and local levels are awash in conflicts. And therein lies the challenge the United Nations has to face in regard to conflict. The United Nations was designed to resolve conflict between warring states. It was not designed to respond to this new kind of conflict. This new situation requires innovation.

The other aspect of this new kind of conflict is that they lack "godfathers", or super powers to help in regional conflict, as in the past. These "godfathers" made sure that the conflicting parties came to some understanding, after a certain point, in order not to be drawn into direct confrontation with each other. A feature of the new kind of conflict is that the godfathers have gone home.

The nature of the conflicts today are such that the old unilateral approach of one superpower asserting its will on the area, no longer works. The only tool that will work is a multilateral, collective effort from the U.N., or its equivalent at the regional and subregional levels in addressing regional/tribal conflict.

The third challenge for the U.N. in the new world is to do with self determination. The form that self determination takes today is different from the past. Self determination in the old world meant emancipation of colonial people, attainment of independence, territorial unit, and membership in the United Nations.

What we are witnessing today are two other forms of self determination. For example, in Africa, self determination, in the past, was centered on challenging colonial boundaries. Today, conflicts center on wanting to get a new deal within existing borders; self determination has to do with uneven economic development, lack of political participation in the political process within a country.

Looking at self determination in Europe, the reality today is that all boundaries are being redrawn. Nationalities are seeking new units that belong to them and in which they can determine their own destiny.

The challenge for the United Nations is how far do you to take the process of self determination. For example, in every individual republic of the former Soviet Union, who have determined their own units within their boundaries, are other minorities or peoples who also want to self determine their future.

The U.N. needs a formula that allows self determination without fragmentation. My thought is that the only solution to this is the recognition of the rights of minorities within the units they find themselves, and a multilateral structure that guarantees those rights. Examples presently are the regional European Community (EC) and on the world level, the U.N.

The fourth challenge the U.N. faces has to do with the notion of sovereignty. We live within a world community in which international affairs is based on the recognition and participation of states, and their sovereign right to regulate affairs within their own borders. That is the theory. We must recognize the growing gap between theory and practice in regard to sovereignty. For example, issues that governments face concerning transnational corporations, environment degradation, or health epidemics like AIDS, or the consumption, production and trafficking in drugs, can no longer be handled from within nations.

The nature of the issue defies national sovereignty. The challenge for the U.N. is to recognize the principle of sovereignty but at the same time to persuade governments that we are living in a new era, in which the reality of sovereignty has been eroded to some measure, and to recognize that a number of problems cannot be solved exclusively within the boundaries of countries.

Related to that, is the problem of suffering within borders...what does the U.N. do? What does the U.N. do when the people of Somalia, Liberia, Bosnia are suffering at a level that the international community can no longer tolerate? In some cases, the state has collapsed or no longer has control over the territory. Or there are so many factions, or the civil war has gotten out of hand. The issue becomes the question of intervening on behalf of the international community in order to stop extreme suffering. It is the major issue facing the United Nations today in regard to peacekeeping and peacemaking.

Finally in regard to sovereignty, we are entering a world in which certain ideas on liberty and freedom have become universal. I refer especially to the movement toward democracy. In recent times, it began in central and south America, proceeded to central and eastern Europe, and then to Africa.

The process of democratization of the world has become universal, defying all boundaries. Similarly, the issue human rights has become universal. This is a new thing. Before the era of the United Nations, there was no one set of values that everyone could accept as the human rights regardless of what part of the world one came from.

Over the years, beginning with the Universal Declaration of Human Rights and then the various instruments that have been developed, a body of standards have come to be accepted as universal. Countries today do not challenge the U.N. intervention within a country.

In fact , they challenge by saying the U.N. does not have the correct facts in regard to the question of human rights in the country. Or they will say, look at what is happening next door. It is worse than what is happening here. Or they will argue that raising the question of human rights, is a camoflage.

To me, all these responses represent progress. The principle itself is no longer being challenged. So the process of democratization, the committment to human rights have become, in the new world emerging before us, universal values.The challenge to U.N. is how to apply these standards consistently and affectively across the globe in the keeping of peace and the making of peace.

Now I will address the practical problems facing the U.N. in regard to peacekeeping. Peacekeeping is not in the Charter. The interposition of third parties to keep the parties in conflict apart, while negotiations are going on after a ceasefire has been achieved...this is a United Nations invention.

But there are many practical problems that arise in the new era of peacekeeping. In the past, peacekeeping was interposition in a conflict between states. Now they are internal tribal conflicts.

There are no straight lines. There are zones of conflict. It is no longer only two parties but many factions, with varying political weight, some of which will keep an agreement reached; others which will not; some of which have control over their zones; some of which have less control. This is a new challenge for the United Nations.

Then there is the problem of the sheer size of the peacekeeping operations.The organizational capacity, the infrastructure within the United Nations to cope with the magnitude of the peacekeeping load has become a major challenge. And, related to that, is the financial responsibilty which comes with a number of peacekeeping operations.

The United Nations is still being financed in the old way when the number of responsibilities in its hands has increased exponentially. One of the challenges is how to find new ways to insure better financing. Some ideas being floated are: to tax air travel, because safe traveling is tied to peace in the world; to tax arms sales so that some of that can be used for insuring the peace.

Finally, there is the issue of regional organizations. Secretary-General Boutros-Ghali has said there should be a division of labor. The U.N. can no longer cope alone with these demands. Is it possible for regional organizations to undertake some of these tasks? In the long term, it is possible for regional organizations to undertake some of these tasks. But in the short term, in my opinion, this is not a realistic view.

First, no other organization has been working in this area, and it will take a long time for regional groups in Europe, Africa, and Asia to acquire this experience. To be a successful peacemaker, you must see and be seen to be impartial; you must have political credibility, the parties in conflict must believe you have no ax to grind in the situation.

And again, regional groups, because they are so close to the conflict, and are related to the parties in conflict, can easily be drawn into the conflict, and become part of the conflict itself.The U.N. still is the only organization with the political credibility, with the appearance and reality of impartiality, to be able to undertake this task.

Then there is the matter of the infrastructure of peacekeeping. Most regional organizations do not have the structure to undertake peacekeeping. They do not have the political structure, such as the Security Council, to give a backup to undertaking peacekeeping missions.

The case of Europe, there is an additional problem. There are so many organizations in Europe, that there are the problems of leadership and coordination among these organizations. In the immediate future, the United Nations, with all the financial constraints and organizational difficulties, is the only organization capable of undertaking credible peacekeeping and peacemaking missions.

Finally, none of these tasks can be undertaken credibly and successfully, without leadership. In the "new world", the United States remains a power in a class by itself. It does not mean that the United States can ride roughshod over the world. It has major constraints. It has to coordinate with other powers. It has to cooperate with others.

What is clear is that no major international effort at peacekeeping and peacemaking can go far without the United States being engaged. Which means that if the U.N. is to succeed in the tasks as outlined, the United States has to be engaged within the United Nations, in the give and take of the United Nations, providing leadership and providing resources.

We need the United States to be active within the U.N., to shoulder its responsibility, to make it possible for the United Nations to carry out successfully the enormous challenge of peacemaking and peacekeeping in the 1990's.

SECTION V

REFLECTIONS ON PERSONAL CHANGE

"Look, I know how to bring about a change that would benefit the whole world. But the whole world is a huge place, so I'll begin with my country. I don't know my whole country though, so I'll begin with my town. My town has so many streets, I'll begin on my own street. There are so many houses on my street, I'll begin in mine, There are so many people in my house, I'll begin with myself."

A Hasidic story told by Elie Weisel

Lesson 15

My Diary

1. Give the students sufficient time to organize materials in their journal sections , **My Diary**. Remind them that they were to record each day their self observation in the following format:
    1. Describe a specific incident in which I was involved that relates to tolerant/intolerant behavior.
    2. What I did:
    3. What I wish I had done differently:
    4. Why I did what I did:
    5. What I hope to do next time

Some students may need more time to complete this part of the lesson. You may need to indicate the minimum number of entries needed to make this lesson meaningful.

2. The assignment is to write a paper entitled, **What I Have Learned About Myself Through the Observations in My Diary**. The paper can be organized in any manner. Some may want to follow this suggested organization:

    Introduction: Review Bennett's scale (lesson 4) and select examples from your diary that fits particular points on the scale.

    In detail, describe 3-4 of these examples including the 5 part format above.

    Discuss similarities and differences in your examples, especially in regard to points 3,4,5 in the format. Explain why you believe these similarities and differences occured.

    Describe what you have learned about your own tolerance and respect through the diary and the activities. Indicate those activities that were especially meaningful to you, those that made you stop, think, feel, and re-evaluate. Indicate where you were on Bennett's scale before and after the diary assignment.

    Conclusion: Discuss where you hope to be on Bennett's scale by the time you graduate and what you will do to reach that goal.

3. Give students sufficient time to complete assignment. Help with rewriting may be needed. Some may want to do it orally. Be flexible. Have them hand in the diary as well as the paper. Grading is optional. Some assign an A to all completed papers. It is important that the teacher take time to respond and communicate with each student's remarks. For most, it is a special moment of growth and insight and it should be treasured. Some students may want to share.

Lesson 16

Tolerance Pledge

Objectives
Students will be able to:

- discuss and develop an understanding of personal commitment to issues of tolerance, respect and human rights.

Materials

- Handout 16A, **President Carter Addresses the United Nations**
- Handout 16B, **My Personal Pledge**

Time 1 class period

Learning Sequence

1. Have students brainstorm words that describe what we believe in and value as citizens of the United States. These may include words like, equality, liberty, responsibility, liberty, tolerance, justice, dignity, cooperation, honesty, privacy, etc.

2. Have students read Handout 16A. Discuss the following:
   - What does President Carter say are our beliefs and values?
   - Explain what you understand by a "historical birthright".
   - What actions does Carter suggest for our country?
   - Some have said that the United States, because of its ideals, should be the world leader in demanding universal respect for human rights? Discuss.
   - Why would the U.S. NOT ratify the documents mentioned?

3. Distribute Handout 16B. Have students read silently. Ask them to recall their **My Diary** paper as they read through the pledge. Have them recall their own understanding and practice of tolerance and respect.

4. Have students take time for personal reflection. What would signing this pledge mean to me personally, to my friends, to my school, to my community? What are the personal challenges if I sign it? Am I ready and willing to make this committment?

5. Have volunteers read aloud each paragraph of the pledge. Have students discuss what it means to sign this pledge. Allow time for each student to decide whether to sign the pledge. Encourage students that do sign it to send to the contact listed. Post a copy of the pledge in your classsroom.

6. Closure: Contact organizations listed on pledge sheet to come to class or have students meet with them to discuss issues of tolerance facing young people today.

Handout 16A

President Carter Speaks to the United Nations

Human Rights

"The search for peace and justice also means respect for human dignity. All the signatories of the UN Charter have pledged themselves to observe and to respect basic human rights. Thus, no member of the United Nations can claim that mistreatment of its citizens is solely its own business. Equally, no member can avoid its responsibilities to review and to speak when torture or unwarranted deprivation occurs in any part of the world.

The basic thrust of human affairs points toward a more universal demand for fundamental human rights. The United States has a historical birthright to be associated with this process.

We in the United States accept this responsibility in the fullest and the most constructive sense. Ours is a commitment and not just a political posture. I know perhaps as well as anyone that our own ideals in the area of human rights have not always been attained in the United States, but the American people have an abiding commitment to the full realization of these ideals. And we are determined, therefore, to deal with our deficiencies quickly and openly. We have nothing to conceal.

To demonstrate this commitment, I will seek congressional approval and sign the UN Covenant on Economic, Social, and Cultural Rights and the Covenant on Civil and Political Rights. And I will work closely with our own Congress in seeking to support the ratification not only of these two instruments but the UN Genocide Convention and the Treaty for the Elimination of All Forms of Racial Discrimination as well. . . ."

—President Carter
United Nations
March 17, 1977

BEST COPY AVAILABLE

Handout 16B

My Personal Pledge

Developed by the Minnesota Human Rights Commission- 1992- as part of "A Statewide Campaign Against Hate and Bigotry and to Celebrate Our Diversity."

"In the wake of the escalation of racial and intergroup tensions and hatreds in our society, reflected in the tragic occurences in Los Angeles and elsewhere in our country, gathering momentum over this past decade,

"I pledge to be a positive force in my community, an ambassador of goodwill for racial justice, equality, understanding and mutual respect.

"I pledge to examine my own biases, and the stereotypes that I hold of other groups, in all aspects of my life.

"I pledge to judge others on their individual worth, and not on the color of their skin, religion or national orgin.

"I pledge to speak out against the escalation of hate crimes, racism, anti-Semitism, bigotry and sexual harrasment and the growing violence against women and homosexuals in our society, in my personal relations and through the organizations to which I belong.

"I pledge to take positive steps in my community, by serving as a bridge to communities of color, by developing cooperative educational programs and exploring common projects with them, as well as other diverse groups in my community.

"I pledge to understand, respect and celebrate the mosiac of cultures and races
that make up our country and state and which enrich our lives through their diversity."

Reprinted with thanks to Morton Ryweck, Campaign Coordinator, 1916 Penn Avenue South, Minneapolis, Minnesota, 55405, (612) 374-5580.

SELECTED RESOURCES

Age Appropriate Materials

Amnesty International-2500 clubs in US schools; promotes implementation of human rights; Urgent Action letter writing campaign. **Contact:** Amnesty International, USA, 322 8th Ave, New York, NY 10001, 212-807-8400.

A Child's Right: A Safe and Secure World-a teaching module for upper elementary on the United Nations Convention on the Rights of the Child. Students "adopt" a child and through a series of activities explore the rights guaranteed their new friends by the convention. **Contact:** United Nations Association of Minnesota, 1929 S 5th St, Minneapolis, MN 55454, 612-333-2824 or the United Nations Association-USA, 485 Fifth Avenue, New York, NY, 100017-6104, 212-697-3232.

Come to the United Nations, It's Your World (Poster)- The UN Secretariat Building in full color with flags of various members; **Contact**: United Nations Publications, Sales Section, Room DC2-853, Dept 701, New York, NY 10017, 212-963-8302 (North America, Latin America, Asia and the Pacific); United Nations Publications, Sales Section, Palais des Nations, 1211 Geneva 10, Switzerland, (22)7-34-60-11 Ext Bookshop (Europe, Africa,Middle East).

Harambee: The Book Club for African-American Families and Friends-a catalogue of novels, biographies, essays, history, art and more-all dealing with blacks and most written by blacks. **Contact:** Box 603, Wilton, Conn., 06897.

International Development in a Global Context- a teaching module that guides students through an inquiry strategy that will help them see the developing world, and groups within the US experiencing development problems, through the eyes and experience of that population. **Contact:** United Nations Association of Minnesota, Mary Eileen Sorenson, 1929 S. 5th St, Minneapolis, MN 55454, 612-333-2824.

Linking Through Diversity, Practical Classroom Methods for Experiencing and Understanding Our Cultures A book written by and for educators on how to establish links and connect with students and teachers from other cultures; **Contact:** Zephyr Press, P.O. Box 13448, Tucson, Arizona, 85732-3448

Understanding the United Nations- 1992 Revised Edition. A teaching module for grades 7-12 that introduces students to the importance of the UN through 10 lesson plans that teachers can readily integrate into existing courses. **Contact:** United Nations Association of Minnesota, Mary Eileen Sorenson, 1929 S. 5th St. Minneapolis, MN, 55454, 612-333-2824 or the United Nations Association-USA, 485 Fifth Avenue, New York, NY, 100017-6104, 212-697-3232.

UNICEF Classroom Materials, Films, Videos- 333 East 38th St, New York, NY 10016, 212-686-5522

UNICEF Day (October 31)- Information and materials on observing this day **Contact**: US Committee on UNICEF-United Nations Children's Fund, 333 East 38th St, New York, NY, 10016, 212-686-5522.

UNICEF Halloween Boxes- For the UNICEF Field office nearest you and the contact number for ordering UNICEF Halloween boxes, **Contact:** US Committee for UNICEF, 333 East 38th St, New York, NY, 10016, 212-686-5522.

United Nations Materials

Basic Facts About the United Nations- A resource book that describes in summary form the basic workings of the United Nations; **Contact:** United Nations Sales Section, Room DC2-853, Dept 701, New York, NY, 10017, 212-963-8302.

Center for Human Rights New York Liaison Office- Free booklets and posters on human rights in limited amounts; Books, journals on human rights. Human Rights Day, December 10. **Contact:** Center for Human Rights, Room S-2914, United Nations, New York, NY 10017.

U.N. Documents. **Contact:** United Nations Sales Section, Room DC2-853, Dept 701, New York, NY, 10017, 212-963-8302.

A Global Agenda: Issues Before the General Assembly of the United Nations- An annual publication giving up-to-date information on issues addressed by the UN General Assembly; **Contact**: **United Nations Association of the USA (UNA/USA),** 485 Fifth Ave New York, NY, 10017, 212-697-3232.

Immigrant and Refugee Children in the US- Brochure describing the plight of immigrant and refugee children in the USA; information on this and other activities concerning rights of immigrants and refugees available; **Contact**: Center for Human Rights and Constitutional Law, 256 S Occidental Blvd, Los Angelos, California, 90057, 213-388-8693

UNESCO- Free magazine, UNESCO Sources, contains short articles on education, science and culture Contact: UNESCO, 7, Place de Fontenoy, 75700 Paris, France.

UNESCO Films (catalogue)- UNESCO Liaison Office, 2 United Nations Plaza, Suite 900, New York, NY 10017.

UN Film and Video Catalogue- UN Radio and Visual Service, Department of Public Information, Rm S-845, United Nations, New York, NY, 10017212-963-6939.

UNIPUB- Distributes publications from FAO, GATT, IAEA, ILO, IMO, UN, UNESCO, UNITAR, UNU, WIPO and other international sources. Free catalogue. **Contact:** UNIPUB, 10033-F King Highway, Lanham, MD, 20706-4391, MD: 301-419-7666; US: 800-233-0506.

United Nations Association of the USA (UNA/USA), 485 Fifth Ave New York, NY, 10017, 212-697-3232.

United Nations Bookshop, Room GA-32, New York, NY, 10017, 212-963-7680, 800-553-3210.

The United Nations in the Classroom- An information packet on recommended educational materials for elementary and secondary educators and reference material for high school libraries. **Contact**: United Nations Association of the USA (UNA-USA), 485 Fifth AveNew York, NY, 10017, 212-697-3232.

United Nations Sales Section (Free catalogue of UN publications)- Room DC2-853, Dept 701, New York, NY, 10017, 212-963-8302

EVALUATION

Your brief evaluation of this curriculum would be greatly appreciated by its authors and publisher. Please send your comments to the address below.

Title of curriculum used: ______________________________

Number of students taught: ________ Grade level: ______________________

Course title used in: ______________________________

How used (eg. supplemental, with Model U.N., etc.): ______________________
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Students comments: (If more space is needed, please attach.) ______________________
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Teacher comments: ______________________________
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Strengths/Weaknesses of the curriculum: ______________________
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Suggestions for improvement: ______________________________
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Other topics and issues for which you would like to see teaching aids developed: __________
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Suggested format for these teaching aids (eg. video, software, etc.): ______________
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Materials you have used to teach about the United Nations that you would recommend: ______
____